EX BIBLIOTHECA
Collegii St. F. Xaverii.

Sect 051
Lib 7781
Vol 56 Cop 1
Acces 22803

SECT. B SHELF

WOODSTOCK LETTERS.

VOL. V., No. 3.

EXPULSION OF THE JESUITS FROM LOUISIANA IN 1763.

(*Continued.*)

Hitherto we have confined ourselves to the occupations of the Jesuits in the different parts of Louisiana, it is but right to say what they did at New Orleans. A royal hospital had been erected in this town, the title of chaplain had been given to Fr. d'Outreleau in 1737 and since then had been always reserved to the Jesuits. It was an employment requiring the whole attention of a missionary. In the same town there was also an Ursuline convent, the religious of which were according to the terms of their foundation devoted to the education of thirty orphan girls cared for at the expense of the king. They always had many besides these under their charge, for their institute required them to instruct day scholars and their house served as a boarding school for quite a number of young ladies. For thirty years the Superior of the Jesuits had the direction of this house, and so much had to be done that the services of one of his brethren was indispensable.

Finally the Jesuits kept on their land a hundred and twenty or a hundred and thirty slaves, whose instruction and management might justly claim the care of some of the missionaries, since fourteen familes sufficed for the establishment of a parish.

If it be asked what fruit the Jesuits of Louisiana have reaped from their missions, the reply is that the missionary's duty is only to labor, but it belongs to God to give the fruit when He pleases; that the most laborious missions have often appeared the most ungrateful, as for instance Canada, where the missionaries engaged in the instruction of the Outouas, the Pontouatamis, the Sauteurs, the Outagamis or Foxes and the Miamis have produced hardly any sensible fruit and have nevertheless been revered as truly apostolic laborers. Such was the opinion the brilliant Mgr. de Ponbriand, Bishop of Quebec, entertained of one of the missionaries, Fr. Chardon, during the many years which he spent in the forests with the Outagamis and other savages. This Father had apparently no success in his labors ; yet on his return to Quebec at an advanced age, the Prelate deigned to honor him with a visit when on the point of death and asked his blessing. The humble missionary threw himself at the feet of his bishop to ask his, and having obtained it he was obliged to accede to the wishes of Mgr. de Ponbriand.

Still the missionaries of Louisiana have not labored absolutely without fruit; for the most precious fruits are the virtues practised on the missions, especially charity when it reaches heroism, when it moves a minister of Jesus Christ to sacrifice his life for his brother as happened to many a Jesuit in Louisiana, who expired in the actual exercise of his ministry. Thus in 1729, Fr. du Poisson, living with the Arkansas, happening to be at the fort of the Natchez on the very day fixed for the slaughter of the French, fell in the general massacre. This conspiracy can well bear comparison with the Sicilian Vespers. The French in charge

of this post treated with the utmost insolence the Natchez nation, a people most useful to the colony and most devoted. They determined to have revenge. Fr. du Poisson being requested to remain a day to perform some ministerial duty in the absence of the curé, consented, thus becoming a victim to his devotedness and charity. A month later the Yasous another savage nation entered into a similar conspiracy and killed all the French in the neighborhood, not even sparing their missionary Fr. Souël. He was so much beloved by his negro slave that the latter met death in attempting to defend his master. About the same time Fr. d'Outreleau, coming down from the Illinois country on business connected with the mission, stopped on the banks of the Mississippi to say Mass. A band of the same Yasous who had killed Fr. Souël arriving at the place with some savage allies, watched the movements of the French, and especially of the Father who was engaged in the Holy Sacrifice, and then fired, killing some of the French and wounding others. Fr. d'Outreleau was wounded in the arm and received some large shot in the mouth, his escape with such slight injuries being regarded as a mark of Divine protection. Far from being disconcerted by this attack, he reassured his companions by his firmness and courage, thereby enabling them to escape from the savages and return to New Orleans. Shortly after, when an expedition was organized for the punishment of the Indians engaged in these butcheries, especially the Natchez, Fr. d'Outreleau was made chaplain and ever continued to display the same resolution.

In 1736 Fr. Senat, then a missionary with the Illinois, was appointed to accompany M. d'Artaguiette in an attack upon the Chicachas. The enterprise failed; the French were on the point of being hemmed in by the savages when the missionary was told that there was still time for escape and a horse was offered to him. Mindful of his divine mission and of the need the French prisoners would soon

have for his assistance, he refused to fly, was captured with the rest and like them led to execution. One of the squaws entirely ignorant of the christian religion, having witnessed their death, sometime afterwards narrated how the French taken by the Chicachas were thrown on a funeral pile erected in a large cabin and there burnt, *after having sung that they might go to God;* for she understood from their appearance and gestures that the prayers at that solemn moment were intended to open the way to heaven.

Four years previously, that is to say in 1732, Fr. Auneau had accompanied M. de la Vérenderie, the younger, who commanded an expedition in search of the Western Sea. This young officer had joined a party of Christineaux, who were on the war path against the Sioux, a very barbarous people. These latter savages recognized the French mingled with their enemies, and resolving to have their revenge upon them, they shortly afterwards planned an ambuscade against some other French *voyageurs*, and killed twenty-two of them. Among the slain was Fr. Auneau.

The fort at Niagara was vigorously besieged by the English army in July, 1759, and twelve hundred French troops were sent to the relief of that post, so necessary for the preservation of Canada. Fr. Virot was appointed chaplain of the French army, but as it was completely routed, the missionary fell into the hands of the Iroquois, and was cut to pieces.

Finally, in the month of July, 1763, when the savages of Canada revolted against the English, the Indians (*Sauteurs*) of Michilimackinac fell upon the English garrison of that post. They had already destroyed a great portion of it, when Fr. du Jaunay threw open his house as an asylum for the surviving soldiers and English traders, thus endangering his own life in order to save theirs. The young braves, enraged at seeing half of their prey snatched from their grasp, were fully bent on indemnifying themselves at the

expense of Fr. du Jaunay, and the chiefs of the tribe had great difficulty in restraining them.

Such are the trials to which the Jesuit missionaries of Canada and Louisiana have been constantly exposed, and we have here some of the precious fruits of their labors; this is what must be expected by all those who take up their abode in the midst of savages, above all when they are obliged to travel on the Mississippi. After the revolt of the Natchez in 1729, there was no longer any safety in ascending that stream; almost every year chronicled the death of some Frenchmen; and all the precautions that could be employed during the three months voyage required to reach the Illinois, were never able to ward off all danger. Now, at least twenty-six or twenty-seven voyages were made by the Jesuits on the Mississippi after the sad affair of 1729. We have joined the missions of Louisiana and Canada in one account, partly because they were formerly united, and partly because, even at the present day, the manner of living in both is the same, and the same risks are to be incurred.

But should anyone persist in demanding of the Jesuits in Louisiana those practical results which are expected from missions, the following statement will show that they were not wanting. In the three French parishes of the Illinois territory, a pretty fair number of true christians could be reckoned; some there were who resisted the evil example and the false maxims which had commenced to spread through Louisiana from the neighboring colonies; and amongst the Illinois at least the missionaries had checked the progress of the evil, for there were many persons there who were models of sobriety despite the numerous drunkards who led the savages astray by the firewater which they supplied to them. Many others preferred to be in want of the most necessary provisions, rather than engage in this destructive traffic. It is true that there were some men who neglected the care of their children and slaves, but

there were many others, who either personally taught them, or procured the necessary instruction for them, and managed to hold them to their duty. There were some christians who seemed to have forgotten the precepts of abstinence and fasting, of confession and communion, and even of hearing Mass, but others were very faithful to these obligations, and were zealous frequenters of the sacraments. How many pastors are there in France, whose labors are considered satisfactory, if they can produce fruits equal to these?

As regards the mission to the Illinois savages, the Word of God has not been announced to them in vain. Despite the fickleness of this people, the religion established among them a long time ago holds its ground even to the present day; the superstitions of the medicine-men were almost entirely rooted out; even the infidels were eager to have their children baptized; many neophytes judged worthy of communion did not by their subsequent behavior belie the opinion that had been formed of them; many triumphed over the passion for strong drink, which is so violent among these people, and kept themselves within the bounds of temperance, even when they could gratify this appetite without any expense to themselves. What grand results might have been produced in this mission if a serious effort had been made to check the sale of whiskey, which in this country is the bane of religion. It is true this trade was prohibited by the regulations of the Church and by royal statute, but many of those whose duty it was to publish these prohibitions and to attend to their execution were among the foremost in spreading the forbidden poison.

The first charge against the Jesuits, in the decree of the Council of Louisiana which condemns them, is:—Because they have taken no care of their missions. From all that has just been said, it can be seen whether this imputation is groundless or not.

The second cause of complaint is thus worded: Because

the Jesuits of this colony have cared for nothing else except to extend their possessions. But does not the answer to the first charge meet this second one also? For if the Jesuits, as has been shown, did take care of their missions, they have by that very fact cared for other things besides their own possessions. But perhaps the intention was to assert that it is not fitting for missionaries to hold extensive establishments, because it distracts them from their spiritual ministry; granting all that, in order to avoid this embarrassment, it would have been required to provide by other means for their support, for traveling expenses, for the construction and current expenditures of their houses and chapels. Now, by the terms of their foundation, each Jesuit received a pension of eight hundred livres (though the writer is not quite sure of that), and to build and support six houses and chapels they had received fifteen thousand livres, which amount was paid down once for all; and although the engagement was not without risk, still they were not free to give it up. Where then could they have found the means for these outlays, or even for their food and clothing, when under the pressing difficulties of the government, the treasurers of the colony could not have met the obligations of the most privileged debts? When a yard of cloth or of very common linen cost fifty crowns at New Orleans, an ordinary handkerchief one hundred francs, when a keg of wine sold for two thousand five hundred francs, and could not be forwarded to the Illinois under a cost of five or six hundred livres; when such was the scale of prices, was it not of paramount necessity to be careful in regard to the means of subsistence? How then could the Council of New Orleans make this a crime and a cause of condemnation in their decree?

A third charge remains to be disposed of:—it is the usurpation of the Vicar-Generalship of Quebec. So far as New Orleans is concerned, the judges of that city cast this imputation upon the Jesuits, but they can scarcely persuade

themselves that every body has forgotten the fact that they themselves a few years before had given a contrary decision.

The case stands as follows: About eighteen or twenty years ago, Mgr. de Ponbriand, Bishop of Quebec, wrote to Fr. Vitry, Superior of the Jesuits in New Orleans, constituting him his Vicar-General. These letters were placed on file by the Superior Council; on the death of Fr. Vitry in 1750, Fr. Baudoin received the same appointment, and he exercised the duties of this office for some time without let or hindrance. But troubles arose afterwards; for the Capuchin Fathers believed that the appointment of a Jesuit was an infringement upon their rights. As the name and office of Vicar-General had been given to their Superior by the Bishop of Quebec, at the same time as the Indian Company had appointed him pastor of New Orleans, they were of the opinion that these two positions should henceforth be inseparable, and should consequently belong to their body. Mgr. de Ponbriand was fully aware of these pretensions; and the Jesuits themselves (many persons will scarcely credit it, but the fact is not thereby less certain) used every effort to get rid of an employment, which was only a source of annoyance and opposition to them; but the prelate firmly insisted that they should retain the office. Notwithstanding his expressed wish the Capuchins refused to acknowledge Fr. Baudoin. The matter was finally brought before the Council, and after many examinations that body formally decided that the Jesuits were in legitimate possession of the office: the records of the Council prove this, the Jesuits continued to exercise the functions of the office, New Orleans and the entire colony testify to the fact. Fr. Baudoin, despite the past reclamations and some occasional opposition, had the name of Vicar General and exercised the jurisdiction belonging to the office, until the day on which the decree of destruction was passed. Will it be believed that a Council established to dispense justice dared to contradict itself by a solemn decree,—by a decree

which expressly belies another decision given a short time before on the same matter, and that matter of too much importance to be easily forgotten, since for several years it had occupied the attention of New Orleans? Will it be believed that those who had been declared the rightful possessors, should, a short time afterwards, without the slightest change in the case, be condemned as usurpers? Reflecting upon this decree, passed without examination, without legal formality, without a hearing given to those interested, is it not very natural to conclude that the Council of New Orleans looked upon the Jesuits as men against whom any charges could be made, any outrages perpetrated, with impunity?

We have thus disposed, one by one, of the motives assigned for the condemnation of the Jesuits; we must now speak of the manner in which the decree was carried into execution. It had to be done without delay at New Orleans, and afterwards in the Illinois territory, which is four or five hundred leagues away. There was in that country, as we have already mentioned, a mission of the Jesuits, which comprised four different stations. These were not overlooked; and a messenger was despatched to them with the decree of condemnation. Meantime the provisions of the decree were promptly carried out at New Orleans. Their establishment was quite near the city, and was calculated to support twelve missionaries; it had a number of slaves for plantation work and for various handicrafts, as is the custom in the colonies; all these, together with the different buildings, the live stock, the workshops, in a word, everything they possessed, was seized, an inventory made out, and the goods exposed at auction sale. It required a long time to bring the business to a close, and those who had charge of it took their meals in the house. They were the best qualified officers of justice together with their subordinates; the former behaved with propriety but the others did not think themselves obliged to disguise their real

character: they saw that they were in clover, and being sure of good pay, they did not try to conceal their feelings. The Superior of the Jesuits was forced to be present at the grand feasts which were given in his house whilst the plundering went on, and he was witness of the hilarity which reigned at them.

After the sale of the real estate and personal property, there remained only the chapel with its ornaments and sacred vessels; it was set forth in the decree that these effects should be handed over to the Capuchins. This was accordingly done; and it was the *least bad* use that could be made of them. The chapel was then demolished, and the last resting place of those who had lain buried here and in the neighboring graveyard for the past thirty years, was exposed to profanation. The Jesuits who returned from Louisiana have frequently been asked the reasons for such proceedings; people have testified to them the astonishment and horror that they felt over such an occurrence; they have been told that such treatment could have been expected only from the declared enemies of the Catholic faith:—the Jesuits could answer only by their silence.

Nothing was now wanting to the full execution of the decree except to send back to France those who had been condemned; such Fathers as happened to be at New Orleans did not wait for a formal order to depart. Fr. Carette took ship for San Domingo; Fr. Roy withdrew to Pensacola, at the very time that the English were entering that port to take possession of it, and the Spaniards were evacuating the place, according to treaty stipulations; he embarked on the vessel which was to transport the Governor of the town to Vera Cruz. He was most charitably welcomed by the Spanish Fathers of the College there, and shortly afterwards he was admitted into the Mexican Province by Fr. Francis Zeballos, the Superior. His letter written on this subject expressed the most generous and christian sentiments, and all the Jesuits banished from the

French dominions were cordially invited to the same place of refuge. Fr. Le Prédour was among the Alabamas, at a distance of about two hundred leagues; considerable time was required to serve a copy of the decree upon him, and after he had received it he was obliged to wait his opportunity to reach the fort at Mobile, and afterwards to come to New Orleans. We have lately learned that he has gone back to France. Fr. Baudoin, Superior of all the Missions, now alone remained; but he was seventy-two years of age and very feeble, as can be easily believed of a man who had spent thirty-five years in Louisiana; and of these years some twenty had been spent in the forests among the Choctaws. As he had neither relatives nor acquaintance in France, being a Canadian by birth, they allowed him to remain. They gave him a pension of nine hundred livres, which would be worth about four hundred francs in France. M. Boré, an old settler of the country, offered him an asylum on his plantation, and thus gave proof of the sincerity of the friendship which he had always shown towards the Society.

The courier, who had been sent to carry the decree to the Illinois country, arrived on Sept. 23 at fort Chartres, which is six miles distant from the residence of the Jesuits. He presented to the royal commissioner the order charging him with the execution of the decree, and on the following day that official came to the Jesuits at eight or nine o'clock in the morning; he was accompanied by the notary and the constable of the district. Some days subsequently this functionary took credit to himself for the moderation he had displayed in not coming during the night time as, he said, his orders warranted; to this extent no fault can be found with his exact observance of orders. He read the decree to Fr. Watrin, the Superior, and made him immediately withdraw from his room, to which he affixed the seals; the same was done to the other missionaries who happened to be at home. One large chamber remained in

which they could have roomed together, though with great inconvenience, but this favor was refused them, because the keepers in charge of the property were opposed to it; they were not willing that the Jesuits should be able from so close a neighborhood to throw light upon their behavior. The royal officer was afraid of giving offence to these guards, and he was unwilling even to allow the Jesuits to take up their abode with one of their brethren, curé of the place, who had a private residence close to the parochial church; this house had been left untouched, because there was nothing of any value in it. The missionaries thus driven from their dwelling place, lodged as best they could. The Superior, who was sixty-seven years of age, set out on foot for the residence of a fellow-missionary, who lived at a good league's distance, among the savages, and the French who met him on the way were filled with grief at seeing that he was the first victim of the persecution.

As soon as the savages were apprised of his arrival among them, they came to show to him and to Fr. Meurin, that they shared in the affliction of their Fathers; the news of their condemnation had already caused many tears to flow in the village. They inquired why such treatment had been meted out to them, especially in a country where so many disorders had for a long time been tolerated. The aged missionary, after oft-repeated interrogations, at length replied: —"because we find too much fault with folly." They understood the meaning of this answer, knowing, as they did, that in whatsoever place the Jesuits have a foothold, they deem themselves obliged by their profession to make war upon vice, and that by their opposition to iniquity, they raise up enemies against themselves.

The Christian Indians then proposed to depute their Chiefs, in order to petition the local authorities to allow, at least Fr. Meurin, their missionary, to be retained at his post; but the Jesuits told them to do nothing of the kind, because such a proceeding would be open to the suspicion of hav-

ing been suggested to them, and would consequently be of no avail, and would be rejected with contempt. They wished then to ask for the preservation of the chapel and residence, so that those among them who were best instructed might be able to call the children together to repeat their prayers, and that on Sundays and festivals, the *praying*, i. e. the Christian Indians, might assemble at the sound of the bell to fulfil the duties of religion as far as was in their power; they made this petition, and their prayer was granted.

Meantime the royal officer relaxed a little from his severity; about the same time he received four letters in a single day from M. Bobé, the Commissioner, who begged him to temper his zeal, and he finally consented to allow the Jesuits to join their brethren who had been in charge of the French settlements. They were here very much crowded, as the house was intended to accommodate but one person; their former rooms had been thrown open to allow each one to get his mattress and bed-clothes, which they spread upon the floor in the house of the curé. This style of sleeping, which lasted well nigh a month, was a good preparation for the voyage which they were shortly to take on the Mississippi; for this is the only way of camping out on the banks of that river. They were allowed to take away their clothing and books, which were exempted from seizure. Finally, provision was made for the support of the Fathers, till such time as they should be obliged to go down to New Orleans. The greater portion of the provisions in their house was made over to them, and this sufficed for the rest of their stay among the Illinois.

ST. JOHN'S CHURCH AND RESIDENCE, FREDERICK, MD.

(*Concluded.*)

Our history has reached the year 1837. During the time that the new church was building an important event in the affairs of the Province took place. This was the transferring of the Novitiate from White Marsh to the residence in Frederick. The change was proposed almost jokingly by Fr. McElroy to Very Rev. Fr. Kenny in 1832; the latter took it in earnest and was determined to carry out the idea, and would have done so but for his recall to Ireland. Very Rev. Fr. McSherry, the successor of Fr. Kenny, had the same views and, in 1833, a large addition was made to the residence. Fr. McElroy, with the others engaged in the college and church, moved into the new residence on Church Street.*

From time to time the establishment of the Sisters had been enlarged to meet the wants of the orphans and the school. A large addition was made about the year 1827 and this last effort of Fr. McElroy for the education of the young was extremely beneficial.†

Many remarkable conversions were the fruit of the long

* The addition consisted of a story to the old building and the extension of the west end from what is now Father Rector's sitting-room to the passage leading to the refectory. The wing now used by the novices, together with the chapel, was added by Fr. Samuel Barber. The east extension, from the pastor's room to the alley, was made by the Very Rev. Fr. Brocard. The infirmary wing, as was said already, was the improvement made by Fr. Paresce in 1859.

† The school building was burnt down in 1845; but was soon replaced by another.

labors of Fr. McElroy in Frederick. He regrets in his diary that he did not keep a record of them. The following account which is given in his diary for Sept. 2, 1839, is, no doubt, worth preserving:

"Sent for, to perform the funeral service of Cynthia Summers, who was born blind. Her parents were members of the Church of England, and she was instructed in the principles of that sect. When at mature age, the Methodists made a great noise by their preaching and frequent meetings, she together with a blind sister and brother, resolved to join them, and did so, contrary to the wish of their father. The deceased was among the most zealous of her sect, and was sent for, from time to time, to make exhortations, prayers etc., in the neighborhood. Her sister died in the same belief, and her brother was licensed as a Methodist preacher and continued to act as such. He was not present at his sister's decease or interment.

"In the year 1827, a schism took place in the Methodist sect, and the conflicting parties carried on a fierce war of words, in writing and otherwise. This staggered our Cynthia, and gave her serious doubts as to the divinity of her faith. She saw the house divided against itself, a want of that unity by which the true Church was to be known, and she concluded to withdraw from them. As Providence would have it, about this time her sister, who had always read for her, took up a Catholic prayer book which happened to be in the house, and read from the beginning of the book the Creed of Pius the Fourth. This she did not relish at first. The prayers for Mass, Confession, Communion, etc., were read, and they pleased her very much and she found comfort in them. Another Catholic book was in the house, "Temporal and Eternal." This she read also, and it pleased her very much. A Catholic family of her acquaintance procured from me, at her request, a Catechism. She learned the whole of it. She committed to memory the prayers for morning and night, the Mass, prayers before and after

Confession and Commuion, a little office for every day in the week, the Penitential Psalms, Rosary of the Blessed Virgin, with all the prayers and meditations.

"After two years spent in this manner, she accompanied a member of the Catholic family to our church, unknown to her father, for the first time. She came on Sunday morning a distance of fifteen miles, fasting, although of delicate health. The young lady, her companion, told me that such a person wished to confess; that she was fasting and expected to receive Holy Communion. I replied that she could not without more instruction. She presented herself, however, and made her confession as one who had always been a Catholic. I interrogated her on the whole of the small catechism: she answered perfectly well. I could not, therefore, withold for a moment imparting to her the blessings that awaited her. In fine she was baptized and received Holy Communion before leaving the church. She requested the loan of books, which I gave her from time to time: Lives of the Saints, Rodriguez, etc. She profited so much by them, that she retained nearly all she had heard read, and, still more, reduced it to practice. Her attachment to our holy religion was manifested in every way. She defended its tenets with success against all who opposed them: so much so, that sectarians were afraid to treat with her on these matters; even her own brother avoided disputation of this kind.

"To show her delicacy, if I may say so, in her adherence to her faith, the following circumstance may be adduced. Her good sister, to whom, under God, she was indebted for all she knew, had to read also for her brother, the preacher. This gave her pain and doubts, inasmuch as she had to listen to the reading of a Protestant Bible and heretical books. She solicited advice in this particular and followed it. Her mortification and self-denial were great. She never ate meat after her conversion, and in Lent she observed a rigid fast throughout the penitential time. A slight meal of

bread and milk, without butter, eggs or anything else, was her food during this time. She continually suffered from pains in the stomach. She was afflicted also with a pulmonary affection, but she never complained. She bore with patience for many years the opposition made by her family to her religion. In silence and peace she offered all to our Lord.

"Her piety was of the most edifying kind, and that peculiar character which placed it beyond suspicion was attached to it, viz. uniform perseverance. All hours of the day were regulated: prayers, manual work, the necessary refreshment of the body, etc. She rose early, made her morning oblation, her hour's meditation, her spiritual Mass; at noon the Angelus, "particular examen;" through the day, the "Little Office" proper for each day, the third part of the Rosary, and some other practices of devotion. In all these she was scrupulously exact, and by means of them she advanced daily in the ways of interior life and union with God.

"One of her greatest privations was the impossibility of frequent communion. The great distance from the Church, and the great difficulty of coming, prevented her receiving more than four or five times a year; but she supplied for this by spiritual communions, which she learned to make from Rodriguez and other books. These virtues, practised by her in perfection, were well calculated to merit the respect and admiration of all. And such, indeed, was the case. All the neighbors looked upon her as a saint. The negroes were prompt in their obedience to her, though not so to other members of the family, as her father informed me: so irresistible is the example of solid virtue. Her edification in her last sickness was such as might be expected from such a life. Although in a continual state of suffering, no complaint escaped her, no murmur, no impatience. Her own words were: "I am always cheerful, always happy. What I suffer is little compared to the sufferings of my Saviour." Her ejaculations were almost continual. When she requested to

see me for the last time, I went promptly, as she desired to receive from my hands the Holy Communion, having received from the same hands her First Communion. I spent the night there and was much consoled. The family were very kind and attentive to me. I left her with the promise that I would attend her funeral, and was sent for last night for that purpose. I left home this morning at nine o'clock and went to her father's residence, a distance of fifteen miles. The neighbors had assembled there in large numbers. I addressed them for an hour on the doctrine of Purgatory, as supported by the authority of the Catholic Church. On this I dwelt chiefly as the unerring authority, capable of settling all disputes on religious matters. I spoke of the want of this authority in all the sects, which I reviewed in their present divided state in this country. I said that it was owing to this that the deceased discovered she was in error and sought for the centre of unity, etc. All were attentive and respectful. I then performed the funeral service, walked to the burial ground, a private one, in my cassock, surplice and stole. There I blessed the grave and concluded the service. The old gentleman seemed much pleased and expressed his gratitude for my kindness. Her sister told me that the last moments of the deceased were the same as throughout her illness. Cynthia begged her sister to inform her when she was near her end. Teresa did so, and Cynthia, although she could not speak, continued to pray interiorly, and was observed striking her breast sometimes as if reciting the *Confiteor*. She requested that her beads, scapular and miraculous medal might remain around her neck where she always wore them, and be buried with her. She begged her sister also to recite daily a pair of beads for the repose of her soul.

"By reading for her sister, Teresa* could not fail to become instructed in the principles of the faith. For some

* She became a Catholic and died a few years ago. She was looked upon as a very holy person by all who were acquainted with her.

years she observed the fasts, abstinences, etc., of the Church, reciting the beads every day, besides the usual prayers; and finding no difficulty now from her parents or others, she promised me that she would come to Frederick and make her first communion.

"This brief memoir I have drawn up hastily for the edification of those who may read it hereafter. I regret not having taken more notes in detail of many other interesting particulars of this favored servant of God."

In 1839, we find Fr. James Ryder acting as the assistant of Fr. McElroy in the church and in the school, where he was prefect and teacher of French and writing. As a worker in the church, he used to lecture every Sunday at vespers, and it may be easily imagined that the efforts of the Father, then in the first glow of his career as an orator, caused a *sensation*. He delivered several eloquent discourses on the "Marks of the Church." The Protestants came in great numbers to hear him. But it was not until he had finished his course of lectures on "The Real Presence" that the ministers took the alarm. The effect of the eloquence of Fr. Ryder was so decided that each minister felt himself bound to attempt a refutation of the arguments. Their labors were in vain. Failing in this, they invited the Rev. Mr. Breckenridge to come from Baltimore to Frederick to rescue them in their sore distress. This firebrand, who had not long before become notorious by his tirades against the Carmelite nuns in Baltimore, where he had called on his congregation to rush *en masse* to liberate a crazy sister, who in the eyes of the bigots was a victim of cruel persecution, was ready to buckle on his armor again. The deeds of violence he had well nigh brought about in Baltimore might be realized in Frederick. On August 11, he preached three times against the arguments of Fr. Ryder, or, at least, made the attempt, and continued his invectives on Monday, Tuesday and Wednesday. On one occasion he began in this wise: "Here, beloved brethren, is a thing the Catholics

adore," holding up a rosary; "here is one of the Romish idols." "That's a lie!" cried out a young girl in the audience. "Put him out! put him out!" was the exclamation of many, not knowing who the offending person was. The interruption was so annoying to the preacher, that he was unable to continue his discourse. The combined efforts of the ministers, backed by those of the great champion who had been brought from another city, to arouse the flagging energies of the parsons and to worry the papists, did produce a little excitement. The abusive and rambling character of all the sermons, together with the vulgar and indelicate language used by some of the ministers, disgusted the conservative portion of the Protestants who regretted the course pursued by their pastors. Fr. Ryder never deigned to notice the affair.

The length of the history of St. John's bids us hurry on to the end of the work. The rest of the stay of Fr. McElroy was attended by the usual events of a church and college.

Fr. Thomas Lilly succeeded Fr. McElroy in September, 1845. The assistants were Frs. George Villiger, Stonestreet, Meredith Jenkins, Finotti and Bague. During the three years that followed, the church and college continued to flourish. Quite a number of colored adults were received into the Church by Fr. Lilly.

In 1846, the Sisters of Charity withdrew and were replaced by the Nuns of the Visitation from Georgetown. The Convent of the Visitation is now the finest establishment of education in the city. The school enjoys a fine reputation here and elsewhere. The Catholics of Frederick will always be grateful to the good Sisters of the Visitation; the poorer classes have especial reason for gratitude, on account of the free school which the Nuns have always kept up for the needs of the parish.

In 1848, Fr. Charles H. Stonestreet became the successor of Fr. Lilly. The assistants at different times during the two years were Frs. Bague, Finotti and Ciampi. The col-

lege still went on with its usual success; indeed, many things might be said concerning the earnest endeavors of the new president to advance the academic standing of St. John's; we are forced, however, to omit them. The church in the meantime was well attended to.

A remarkable event, the sudden restoration to health of a person in the last stage of consumption, deserves to be recorded. This favor was obtained through the prayers of Prince Hohenlohe. The Father who attended the invalid brought her the Holy Communion at 4 o'clock on the morning of the day fixed upon by the Prince. As soon as the sick person had communicated, health was restored. About a year afterwards, the malady returned through imprudence. Again the invalid said she would like to ask for her recovery, and asserted that she thought she had faith enough to obtain it; but the Father, knowing the dangers she was exposed to when in good health, advised her not to ask for the favor.

During the presidency of Fr. Stonestreet, the Very Rev. Francis Dzierozynski, who was looked upon by all as a saintly man, died at the residence. The following extract from the *Catholic Almanac* of 1851 will show how highly he was esteemed by those who knew him:

"Died, September 22d, 1850, at St. John's College, of the Society of Jesus, in Frederick city, Md., the Very Rev. Fr. Dzierozynski, S. J., in the 73d year of his age.

"Fr. Dzierozynski was a native of Orsani in Poland, and was born on the 3d of June, 1777. After the usual preparatory studies, in the pursuit of which he exhibited talents of a rare order, he, in obedience to the Divine call, entered the Novitiate of the Society of Jesus, August 13th, 1794, at the early age of fifteen. Bringing with him as he did, to that school of heavenly wisdom, an unsullied innocence and purity of soul, it is not to be wondered that the foundation of a sanctity, conspicuous through the whole course of his after life, should have been laid deep in his heart. Associa-

ted, during his novitiate and scholasticate, with many of the surviving Fathers of the old Society, who were cherished in Russia, though outraged and condemned by all the the world beside, he may be regarded as forming one of the few remaining links that connected that noble race of spiritual giants with the successors of the renovated Society. As such his loss is severely felt by his younger brethren, who have been accustomed to hang upon his lips, to catch the soul-stirring traditions of their Fathers, and animate themselves to a generous rivalry in carrying out the spirit of their lofty vocation.

"After the completion of his probation, and consequent dedication of himself to the Spouse of souls, by the simple vows of the Society, he was applied by his superiors to the prosecution of the regular studies of the Order. Under the guidance of able professors, he spent one year in the study of Rhetoric; three years were given to the study of Mental Philosophy and the Physical Sciences, and four years (the ordinary course of the Society) were devoted to Theology.

"Of the advantages he derived from the facilities so abundantly supplied by the Society, those can best judge, who, in their familiar intercourse with him, have so often had occasion to admire the depth and variety of his attainments in every branch of sacred and profane learning.

"After his ordination he was made professor of Theology in the University of Polosk, from the faculty of which he received the insignia of the Doctorate.

"On the 2nd of February, 1812, he was admitted to the highest grade in the Society, and completed by his solemn profession the perfect sacrifice of himself to the service of God and His Vicar upon earth.

"In the year 1820, the Russian Government, which had sheltered and cherished the Society of Jesus, during the storms that had so long raged against her in other portions of the world, turned fiercely upon her, and in the blindness of bigotry, drove forth the civilizer of its barbarous hordes, to wander as exiles on the face of the earth.

"Among these exiles were Fr. Dzierozynski and his faithful companion, the lamented Sacchi. Italy afforded them an asylum for awhile. On the 30th of June, 1821, the good Father and his friend embarked from Leghorn for the United States, and arrived in Georgetown on the 12th of November of the same year. Fr. Dzierozynski on his arrival was appointed professor of Mental Philosophy in Georgetown College. Whilst engaged in this office, he gained the friendship of John C. Calhoun, who would frequently visit the good father, for the purpose of gleaning from his conversation some of that philosophic lore for which the great southerner had so keen a relish.

"At the time of the arrival of Fr. Dzierozynski, the Society in this country had not assumed the regular form which it now possesses. All the Jesuits, both of the east and west, under the title of the "Mission of Maryland," were subject to the jurisdiction of a Superior, or Visitor, mostly resident at Georgetown.

"Fr. Dzierozynski was appointed to this high trust on the 13th of August, 1823, and in it he gave renewed evidence of his untiring zeal and love for the Society. When we consider that in addition to this extensive charge, the burden of forming the novices of the Order also fell on his shoulders, and that both were faithfully borne, we may judge of the indefatigable spirit of the man.

"During this time, too, although but imperfectly acquainted with the English tongue, his ardent zeal for souls found occupation in missionary duty. Many an old christian in Montgomery county and elsewhere still speaks in tender terms of his labors among them, and recalls, in thanksgiving to God, the memory of solace and assistance afforded through his holy ministrations.

"During his Superiorship, the present flourishing college of St. John's, Frederick city, was founded, and an impetus given to education in that town, which calls for the gratitude of its citizens.

"On the 12th of November, 1830, he was succeeded in the Superiorship of the Mission by the celebrated Fr. Peter Kenny. Fr. Dzierozynski from that date until 1834 occupied the chair of Theology in Georgetown College, performing at the same time, the duties of Spiritual Father of the house and Chaplain and Confessor of the Sisters of the Visitation of Georgetown.

"The "Mission of Maryland" by this time acquired the form of a regular province of the Society, and the late Fr. William McSherry was appointed its first Provincial.

"In December, 1834, Fr. Dzierozynski was sent to take charge of the Novitiate in Frederick. To this responsible trust he brought with him the matured fruits of long experience in religious life and a sanctity so conspicuous in all his actions, though perfectly unobtrusive, as to gain him more than an ordinary degree of love and veneration on the part of his spiritual children.

"On the death of Fr. McSherry in 1840, Fr. Dzierozynski was appointed to the Provincialship. During his term of office, the College of Holy Cross of Worcester, Mass., was founded. Fr. Dzierozynski was succeeded in the Provincialship by the Very Rev. Fr. James Ryder, in 1843. He was again made Master of Novices in 1844, which office he held until 1846, when he retired to the residence of St. John's of Frederick. Almost worn out, but not satiated with labors, he continued to perform the duties of Spiritual Director of the community and Confessor of the Nuns of the Visitation from 1846, nearly up to the time of his death. The good Sisters of the Visitation mourn his loss as that of a father, for in his extraordinary charity and never failing cheerfulness they saw the semblance of their own amiable founder, the sainted De Sales. The young aspirant to the holy Institute of Ignatius, weeps for his privation, for in Father Francis* he had lost a guide and a model in the following of Jesus."

* Though he had been in the Society fifty-eight years, he used to ask the novices to pray for his perseverance.

Fr. Thomas Mulledy was appointed the successor of Fr. Stonestreet at the end of 1850. Under his administration it became necessary to expel so large a number of students from the college that it began to decline and has since been used merely as a school for the city. The president of the college was now known as the pastor of the church.

The Superiors after Fr. Mulledy were Frs. Villiger, Samuel Barber, Hippolyte De Neckere, Blenkinsop and McAtee. The assistants during this period from 1853 to 1860, were at different times, Frs. Bague, Duddy and Tuffer.

In 1860, the residence on Church Street was rented out and the Fathers and Brothers connected with the Church and college took up their abode in the Novitiate, where they have since remained.

The events of the decade from 1860 to 1870 were the ordinary ones of a parish. There was, however, an episode, caused by the war. One of the greatest battles of the struggle was fought at Antietam, only seventeen miles from Frederick, and many of the wounded soldiers were brought to the city. A part of the Novitiate was used as a hospital; and the Fathers and Scholastics gave great assistance to the suffering. During the three months that the Novitiate was used as a hospital, besides a good number of Catholics prepared for death, about one hundred and forty Protestants were received into the Church. Again in 1864, after the battle of the Monocacy, when the barracks were turned into a hospital, thirty-five Protestants were baptized and some Catholics received the last Sacraments.

The pastors who followed Fr. Sourin who had charge of the church from 1860 to 1870, were Frs. O'Kane, Smith, Jenkins, Ciampi, Fulmer and lastly Fr. Stonestreet, who, after an absence of twenty-five years, has returned to the congregation as its parish priest.

The outlying missions during all these years have not been neglected. New churches have been built and the old ones enlarged. Five years ago the present pastor of the

missions* concluded to build a small church in Middletown, a place seven miles from Frederick. It was needed; as many poor persons were hindred from attending Mass on account of the distance to any church. But Middletown was considered a bitter Protestant place. In fact, several well-intentioned people advised the Father not to attempt the work, as the church might be burned down by the ill-disposed inhabitants of the town. He thought otherwise, and engaged at first a room in a private house, where he said Mass now and then. Later on, the church was erected, and, to this day, if we except a few shouts from the boys, when they saw the priest for the first time, not a disagreeable word has been noticed. When the church was dedicated, the Protestants offered the benches from one of their churches for the accommodation of the audience.

A remarkable incident occurred about this time, which must have served to lessen any prejudice that might have existed. In a Dunkard family, far up on the mountain, seven or eight miles from the town, there was a young lady who had been confined to bed for many years by an incurable malady. Medical science had failed, and she had been told to make up her mind to eke out the few remaining years of her life in pain and sorrow. By some good fortune she heard of the new church, which was being built in the town, and, having previously received some crude notions about the faith and especially in regard to the Real Presence, conceived the idea that if she became a Catholic and partook of Holy Communion, a miracle might be performed by our Lord in her favor. This idea she clung to the more steadfastly, as, by some meams, she had heard of the great wonders which were being wrought so frequently by the water of Lourdes. Accordingly, she one day asked her father to send for the priest to cure her. He laughed at her. She asked her brother, and he at first was unwilling, but when he saw her always insisting on the same thing, he made up

* Fr. John Gaffney. He succeeded Fr. Tuffer about ten years ago.

his mind to do what was asked of him. The priest was called; he instructed the young woman and received her into the Church. On the day of her Communion, though previously she had been confined to her bed for years and was weak to such a degree that she was perfectly helpless, yet as soon as she received the Blessed Sacrament new life was infused into her withered limbs and soon she was able to arise from her bed and walk across the room. In a few days the invalid was quite well. Last October she was confirmed. The Most Rev. Archbishop having heard of the cure, sent for the young lady, in order to see the person who had received such favors from the Almighty.

Recently a small church was built near the town of Urbana. It was dedicated during the last summer. It is intended in a great measure for a colony of colored people that have settled in the neighborhood. The village inhabited by them is quite a Catholic place. The bell is rung twice a day for prayers, and on Sundays, when there is no Mass, one of the men who is better instructed, assembles all the people and reads the prayers for Mass and instructs the children in the catechism. Whenever the priest makes his appearance in the village, all, old and young, hasten to do him reverence and ask his blessing.

Some have indulged in gloomy forebodings in regard to Catholicity in Frederick city and county. This view they have taken, no doubt, from the fact that many have been lost to the Church by mixed marriages and other causes. We should not despond so readily. In 1800, the Catholics in Frederick county had a small room for a chapel; and now they have nine churches, some of them quite large. And this is more consoling from the fact that there has been very little emigration to Frederick county, whilst we know that a large number of Catholics have moved away to other parts of the country.*

* During the last ten years many Catholics have been reclaimed and a number of Protestants converted to the faith by the pastors of St. John's, and the Fathers on the missions.

And this ends our history of St. John's Church and Residence, Frederick, Md. It is an imperfect one, but imperfect as it is, no little labor has been spent on it—labor that was the harder as the data were few and difficult to obtain, and as the time for the work had to be snatched from the well-filled up day of a Father of the third probation.

THE JESUITS IN CINCINNATI.

(*Continued.*)

In the year 1852 there is mention made in the history of the house of a temporal coadjutor, William Hayes, who possessed the virtue of meekness, silence and modesty in an eminent degree, and fell a victim to cholera.

The names of only one hundred and ninety-two students adorn the records of the college this year. The free school was never without four hundred or five hundred. Of the latter more than three hundred made their first communion at this time, and fourteen persons were converted to the faith by Ours.

Whilst speaking of the schools, it may as well be remarked here that of late years the smaller boys have been taught by lady teachers, who are found more devoted as well as better able to form the little fellows of the parish to docility and piety.

How they are to be pitied, those poor children, whose home is an abode of wretchedness and want—by whom made such it is not for me to say—whose minds flash forth

at times the spark of mother-wit and whose hearts are filled with deep-seated love of goodness second only to that which they bear to the Catholic faith and the priest. Diamonds in the rough! their lack of cultivation is their greatest sin, for their home education has almost made them believe boorishness a virtue. Have I not seen them take by the hand and press around a poor, forsaken, dirt-begrimed "lost child" in the streets, thrusting their pennies, their bread and molasses into his hand to make him forget that he had lost his mother and cause him to dry his swelling tears! How they patted his innocent little cheeks, with fatherly affection offering him their services, when other boys brimful of social politeness passed on unheeding.

But here is a sample of the adventurous disposition and romantic taste which the parish school had to deal with. After the terrible battle of Shiloh, one of the parochial school boys misled by older chums was enticed from home and induced to take passage with them on a steamboat to go down the river and see for himself the scene of hostilities at Pittsburg Landing. Alarmed at his unexpected disappearance, his father makes inquiries only to find that his charming boy has left home in search of adventure, and was by this far from the reach of the paternal rod. The telegraph is brought into requisition and the police in a river town, where the boat was likely to stop, were instructed to put a quietus on the young knight-errant's aspirations. On arriving at the designated place, the little fellow, in stepping off the steamer in the darkness of night, falls into the river. Twice he rises to the surface and is on the point of sinking for the last time, when he providentially grasps the wheel of the boat and clings to it with the tenacity of death. He is carried round two or three times with the revolving wheel, crying out all the time as best he could, "Stop the wheel!" His cries are at length heard, the wheel stopped and he rescued from a watery grave. Thus alive and safe the prodigal returns home even more joyfully than he had

departed, consoling his parents no less by his improved behavior than by his safe return, causing every one who had heard of the incident to say that it was miraculous. It is easy to understand after this how far the independent spirit of "Young America" had invaded the breasts, even of the youngest, in those perilous war times, when watchfulness was relaxed at home, virtue imperiled abroad and rascality reduced to a systematic science by youthful thieves and desperadoes who took Jack Shepherd and the Forty Thieves for their accomplished models.

We come now to what must be called the second period of our labors in Cincinnati, when a notable change took place in the management of the college. In 1853, Fr. Baudreaux succeeded in the Rectorship Fr. Carrell, who was appointed Bishop of Covington. Heretofore the students had mostly been boarders, but the number constantly decreasing, so as not to justify the continuance of a boarding college, it was determined to receive henceforth none but day scholars. This was beginning a new era, or rather it was equivalent to beginning anew. What had hitherto been done counted for little or nothing. Then came the darkest hour (and may we not say at the same time the most glorious days?) of St. Xavier's existence. But with renewed energy they labored on to make the college prosper in its new sphere, sparing for the purpose neither efforts nor toil. Had he known the circumstances and the sacrifices made by the faculty to keep alive the sacred flame of knowledge, at a time when none but God smiled upon their efforts, common charity might have suggested to Mr. Foote to spare himself the trouble and others the pain of this sentence in his work on the Schools of Cincinnati:

"The College of St Xavier has not been an exception to the remark respecting the colleges generally of America and Europe, that they have exhibited extraordinary powers of standing still, while everything else is in rapid progress."

But St. Xavier's was not so badly off after all: "the col-

leges generally of America and Europe" kept it company, according to our patronizing friend. And yet only a few lines above he strenuously opposed the giving of any aid to our schools. If beings of flesh and blood could live on air, or zeal, instead of the "nickels," defray incidental expenses, I dare say western Catholic colleges could cope on pretty equal terms with any institution here. Even as it is, ours is not behind hand. But air is very unsubstantial diet for the ordinary run of men, and money cannot conveniently be dispensed with when there is question of paying taxes.

Next came Fr. Oakly as Rector. Pardon an allusion which flows so naturally: what a rendezvous of former Rectors young Chicago has become! At the present writing (Jan. '76.) there are in that city no less than three Fathers who were once Superiors here; for the honored names of Frs. De Blieck, Oakly and Shultz adorn its *status*. In addition the Superior of the Missions makes Chicago his headquarters. For good measure St. Louis University has contributed Fr. Verdin, and the whole Province, not to be behind hand, has given her a former Provincial to look to her spiritual interests.

But to return to the thread of our story. The new Rector seemed to feel that not only the condition of the college should be improved, but the whole position of Ours in this city should be made more influential and commanding. Accordingly the college building underwent a renovation and it was determined to begin at once the erection of a new church. Old St. Xavier's Church had long since ceased to be the Cathedral, for St. Peter's, on Plum and Eighth streets, had been consecrated in 1844, Cardinal McClosky, then Bishop of Albany, preaching the dedication sermon. It is now valued at over $200,000, exclusive of the ground, seats over twelve hundred persons, and is quite rich in pictures. One of the latter, representing St. Peter's delivery from prison, possesses historic as well as artistic value. It was one of the four Murillos taken from the Cathedral of Se-

ville, during the Peninsular war, by Marshal Soult, and given on his return to Paris to Cardinal Fesch, Napoleon's uncle. When in 1824 Bishop Fenwick was in Paris, this picture was presented to him by the Cardinal, and is now one of the chief glories of art in America. Another painting, which has also quite a history, is an Italian work dating from the Sixteenth century and a copy of the original now in the Cathedral of Notre Dame, Paris. It would take us too far from our course to mention other facts of interest connected with St. Peter's.

St. Xavier's, in 1860, with its mournfully interesting history, is more than we can do justice to. Some evil genius must have presided over the destruction of the old church, for truly it was a work of destruction. The old edifice could not give way to the new without a holocaust of lives. I was a boy at the time the accident happened, and I remember how, a few moments after the north wall had fallen, I rushed in with all the recklessness of a child, without a thought of other walls towering above me, which, for aught I knew, might have been as insecure as the one which had just crushed out the lives of thirteen fellow beings, sending them to an untimely account. Little did I think that some unfortunate laborer might at that very moment be breathing out in agony his last act of contrition beneath the very bricks on which I stood in gaping wonder. Oh! it was an awful scene and a crushing blow to our good Fathers whose hopes were blasted and spirits crushed.

The papers of the day stated that no contract was given out for the demolition of the building, in order that employment might be given to members of the congregation. Yet their best intentions were perverted. The plan adopted for taking down the church was that of undermining a portion of the wall and letting it fall into the interior. No precaution was taken against accident by "shoving" the wall, as its insecurity seems to have been the last thing thought of by Ours, much less by the contractors and work-

men who had taken down buildings in that way hundreds of times. The usual number of *post factum* prophets, however, had foreseen the result, though they kept the knowledge locked up in their bosoms.

The work of undermining commenced on Tuesday and at nightfall was nearly completed. Would to God that it had been *finished!* for had it not been left to settle and sway from the perpendicular during the heavy rains of Wednesday and strong winds of Wednesday night, the catastrophe would not have happened. A few strokes of the pick and the removal of a few bricks on Thursday morning sealed the fate of the laborers.

Whilst the bodies were being rapidly disinterred, the sound of the pick and spade in the hands of more than a hundred eager toilers was drowned in the cries of weeping wives and children, who waited in terrible suspense, hoping against hope that their dear ones might have escaped. Who does not know what it is to see the mangled mass of bleeding members which can scarcely be recognized as human after they have been drawn from the cruel mass of brick and mortar? One woman was said to have become insane before night, owing to the loss of her husband. A little boy going to school heard of the accident, not knowing that his father was at work there; he came over to gratify his curiosity. Whilst standing near looking on, he saw the body of his father taken from the ruins, and instantly recognizing it, cast away his books with a shriek and threw himself on the mangled remains. The scene caused a cessation in the labor of recovery, for there were few who witnessed it that did not have to wipe away the tear of sympathy for that agonized heart. A young woman with an infant in her arms and a child apparently about two years old tugging at the skirt of her dress, with hair dishevelled and horror-stricken countenance, burst through the surrounding crowd, which instinctively opened to afford a passage to one whose appearance too surely proclaimed her right to explore

the scene of misery. In one glance she had drunk in the full extent of her loss—she was a widow and her little ones were fatherless. "O John," said she, and those who heard her despairing accents did not soon forget them, "I parted from you this morning with an unkind word upon my tongue!"

The Cincinnati *Gazette* must have been then a different paper from what it is now. In an editorial we find the following:

"Terrible as is the accident, and lamentable as it is that precaution had not been taken against it, we must not be too hasty in condemning those to whose charge the work was committed. Their distress is doubtless poignant enough without being made more so by an uncharitable judgment. Men of greater experience, not dreaming of danger, are often overwhelmed with equally sudden and unlooked for calamities, and made the innocent subjects of no less fearful responsibility, and until we are more wise and prudent than we are, we may always expect the occasional recurrence of like mournful scenes. Those who are in the most haste to judge and condemn, would probably in the same circumstances have committed the same unfortunate oversight."

Some of the Fathers had a narrow escape, one of them having just left the interior of the church when the crash came. The man who had charge of the work, appeared before the coroner's jury and asked the privilege of making some further statements, in which he corroborated the testimony given by the pastor, and freely acknowledged that none other save he was at fault or to blame. Was not this a heroic act of charity at a trying moment? During these troubles, the minds of men were so much affected that it was deemed necessary to have our house guarded by the police. But all danger happily passed away.

This calamity was scarce forgotten when the civil war broke out. Its effect upon us was indirect and mainly fi-

nancial. Considerable debts had been contracted in putting up the church, in the hope that the contributions of the people would in course of time prove adequate to its liquidation. This hope proved fallacious; for, with the greatest good will possible, the parishioners were unable to afford any very substantial assistance. Things looked dark enough for awhile, but the clouds cleared away at last, to such a degree, that twenty or thirty thousand dollars more would now finish the magnificent steeple in contemplation and partially completed.

It is of Beuna Vista free stone, of which the church front is constructed, and will be 320 feet in height from the ground. For several years its outward appearance was marred by an unsightly weather-board cover over the buttress weathering just where the steeple ought to begin, while the steps approaching the church doors were of wood.

The twenty-fifth anniversary of Fr. Driscoll's pastorship, about two years ago, was the occasion of resuming the work, the parishioners having presented him on that occasion quite a neat little purse for the purpose. As it stands to-day, the top of the church is 207 feet from the ground. When completed, St. Xavier's spire will be 325 feet high, far overtopping, not only the highest steeples in the city, but even in the whole country. By way of comparison let us remark that the height of the Cathedral of Cologne is 501 feet; dome of St. Peter's, 457 feet; St. Paul's, London, 365 feet; and passing to the new world the Capitol of Washington is 287 feet; Trinity Church, N. Y., 286 feet; Bunker Hill Monument, 221 feet. Of course the comparison is merely in point of height, for in massiveness, grandeur and costliness St. Xavier's can bear no competition with many inferior architectural works which have not been mentioned.

The church proper, to the point where the steeple begins, is 105 feet from the ground, measuring from its base to the floor of the church nearly seven feet. In the centre, above the base courses of the front, are two elaborately cut panels

under two Louvre windows. Above this the buttresses reach back with weatherings, and then continue unbroken, finishing with four large dragons, four by six feet, so arranged, the curious tell us, as to catch all the rain which passes through their mouths. In the centre of each front is a large clock dial, nine feet in diameter, and within, the bell and clock room with space enough for a chime of twenty-four bells. The base at the floor of the bell room is twenty-six feet square, with buttresses projecting seven feet at an angle of forty-five degrees. The small size of the base in comparison with the immense height will give an idea how light and graceful the steeple will be.

Even in its unfinished state the church, as seen from Mt. Lookout or Eden Park, compares very favorably with the other churches of the city. The famous hand-steeple of the First Presbyterian Church on Fourth street, the highest in the city, measures from the ground to its extreme top only 285 feet, and it is not of stone either. The next highest is the cathedral, an object of pride to our citizens and satisfaction to the cultured stranger. In its perfect Corinthian proportions, long an architectural monument and harmonious offering to taste and beauty and grace, it rises 245 feet. A temporary metallic cupola, costing somewhat less than $1,000, surmounts the portion of the steeple already finished. During the summer of 1875 it was struck by lightning, but beyond the derangement of a few iron bolts and demolition of some water spouts, but little damage resulted. What still remains to be done will consist of open stone work embellished with gothic tracery of the most elegant and elaborate kind. It will be strengthened by an interior framework of wrought iron rings, anchors, etc. As very little work of this character has been done this side of the Atlantic, great difficulty was experienced in obtaining estimates from builders, who knew that rare skill was required, but had no criterion by which to judge the cost. To prevent injury to the completed work, all the

hoisting has been done from within by means of steam power and a double-boom derrick. A stairway leads to the present cupola and will be continued up to 234 feet, whence, through little gothic windows can be had the finest imaginable view of the city, the hills that gird it, the prospect of the neighboring cities and the Kentucky highlands. When will the work be completed, is a problem that may be reduced to a question in proportion: If it takes fifteen years to build three-fourths of a church, what time will be required to complete it?

Whilst the steeple contractors were engaged in their operations, a strange attempt was made to do injury. On a Saturday night, when the usual number of penitents were going to confession, two men who were leaving the church noticed smoke issuing from some material in the vestibule. On removing some sacks of cement, they found a wicker basket on fire. They had scarcely thrown it into the street when a loud explosion followed. An examination of the debris showed that five one-pound cans of powder and a can of coal oil had been wrapped in cotton batting and ignited. The mystery was never unravelled. If it was some miscreant who wished to injure the church he must have been wonderfully ignorant, for the quantity of explosive substance was laughably small. If he was a religious fanatic, who desired to injure the parishioners, he nearly succeeded with the two men who discovered the basket. The most probable explanation is that it was an attempt to do harm to the contractors, for the ropes leading to their scaffolding were found saturated with oil, but even had they caught fire little damage could have accrued to the stone work.

During the administration of Fr. Schultz, beginning in 1861, owing to the circumstances of the time no less than the unsettled state of everything which ought to be stable, Ours were more than usually exposed to dangers and difficulties from without; but at the same time they labored more than ever to acquire from within the virtues they

needed and to breathe into their efforts the spirit of union. Happily, Very Rev. Fr. Sopranis came as Visitor at the time, and whilst edifying all with his virtues confirmed them in their good undertakings and left many a memorial of his experience and prudence.

After the breaking out of the war, and even before it, the number of students for several years never reached higher than a hundred. The cause of this falling off may in great measure be attributed to the position as well as location of the college. The building had grown old and dilapidated, quite behind the time, in fact, so that even under the most favorable circumstances it was inadequate to the purposes for which it was intended and applied. But now especially that the church had risen up close beside it, one-half of the house was left in almost Egyptian darkness. It was no unusual occurrence to carry on school by lamplight even in the middle of the day. It will surprise all except those who have lived in Cincinnati (sometimes a few days residence is sufficient to learn the lesson), to know that gas must often be used even in the best lighted apartments till eight o'clock in the morning, and in the afternoon as early as four. If the weather happens to be rainy, independent of the clouds of smoke in which the factories continually shroud us, one can scarcely read with ease in his room at midday. Visitors sometimes pass several days without being able to catch a glimpse of the extent of the city from any of the steeples or hills, owing to the smoke. One of the blessings of this manufacturing city is that you can see it decently as a whole only on Sundays or national holidays. As to keeping clean that is next to impossible. The ground on which the city is built being somewhat in the shape of an amphitheatre, surrounded by hills on all sides except the south, where the river flows majestically along, cannot readily extend beyond the several ranges; so that little or no space is allowed for gardens or vacant lots, whilst the strictest economy in occupying ground by means of large, high

buildings is everywhere visible, especially where property is most valuable. In fact, in the business portion of the city, you will find whole squares of immense stone-front houses, built very compactly together and rather poorly lighted naturally, especially when in narrow streets such as Pearl.

To make matters worse for us, the portion of the city north and east of our college was perfectly deluged with factories, the smoke of which, when the wind blows strong from that direction, can almost be cut with a knife. A gentleman actually held up his umbrella one day to protect his face and eyes from soot. We seem to have been established in a very unfortunate neighborhood, for in the rear of the church is a refinery which uses charcoal so extensively that it goes by the name of the "charcoal factory," and the alley which separates our property from that delectable spot, "charcoal alley." Not far off is a tenement house, which has been denominated by Ours from time immemorial as "Noah's Ark." Comment unnecessary.

Most of our students come from other parts of the city than our own parish, quite a number being from Covington and Newport, across the river in Kentucky. Of the classical course, the five upper classes, containing in the aggregate more than seventy boys, about one-tenth are from our parish. They are nearly all Catholics, and mostly of German parentage. As a class, the students are quick, intelligent and extremely studious, often needing to be restrained rather than urged on. Piety always finds a grateful soil in their bosoms, for they listen with docility and try to practise what they are taught. Sodalities among them have always subsisted and borne rare fruit in the way of good morals and discipline. Obedience and respect to superiors are their characteristic virtues, which make it an easier task for a teacher to be interested and devoted in the discharge of his duties; but rivalry sometimes springs up between the classes and results in an inconvience much to be regretted and difficult to root out. Truth will not suffer us to lay

claim to all this good; since, though it flows partly from our efforts, it is mainly due to the care of parents and the genuine christian example and training they receive at home. For there are in this city a number of admirable Catholic families, often in but moderate circumstances, from which issue forth youth whose mature virtue might cause a religious to blush. Year by year God blesses the efforts of many such families, granting them prosperity and even wealth.

With more ample means at our disposal, at a time when well conducted and appointed public schools offer a high bid for public patronage; with a better location and extensive buildings, the amount of good possible appears almost incalculable.

After these statements, is it a matter of surprise that St. Xavier College has of late years been a nursery for Jesuit novices? One-third of the Scholastics in the Missouri Province at present (thirty-three out of one hundred and four), were educated wholly or partially at St. Xavier's, or received thereat the influence which determined them to become Jesuits. Nearly all of these were born and brought up in this country, though of German or Irish descent.

Though the sketch of our rise and progress here seems little better than a chapter of accidents and difficulties, it is agreeable to note the abundant fruits which have resulted from our labors. Where the numberless obstacles in our way seemed to doom our efforts to lasting sterility, God has raised up around us a generation that blesses the womb which bore them. No mean share of the young secular clergy of this city and vicinity received their classical training at our college, and still keep up the friendly relations which have always subsisted between them and their *Alma Mater.*

To foster the spirit of piety among the parishioners, numerous sodalities have been established. Their number is not less than ten, to suit the varied conditions of age, sex

and social standing. The prosperous state of the parish is in great measure due to the spirit of fervor and emulation which seems their peculiar heritage. Human respect disappears like morning mist before the sun in the presence of their regular and public frequentation of the Sacraments, nor do even the young blush to give evident and unmistakable public signs of their zeal and liberality, when christian charity and the call of mercy asks a helping hand. Several of the sodalities for women hold their meetings at and under the immediate care of the Sisters of Notre Dame, whose convent is about a square from the church. One of our fathers is the Director, and in matters of moment regulates what is to be done ; for the rest, everything goes on just as well under the guidance of a nun, and the father is left more free to attend to his other duties.

But the labors of Ours were never confined within the limits of our own parish. The hospitals and public institutions always claimed a share of attention. For more than ten years one devoted father wasted his strength and undermined his life in the service of the miserable beings in the pest-house and similar institutions. The results were immense, the conversion of sinners to penance and of heretics to the true faith being almost as wonderful as they were frequent. *Ex uno disce omnes.* There was in one of these establishments an infidel, or better, an upright pagan, whose happy fortune was a bright example of the preventing grace of God. The father, after explaining in brief as best he could (for he knew better the language of zeal than the beauties of our stern Anglo-Saxon), the principal points of the Christian Doctrine, asked the man if he desired to be baptized, but he would not. Shortly after, however, struck by some sudden light from heaven and taught interiorly what Baptism really was, for he never knew before, he begged to be received among the children of God. After his conversion, evil counsellors about him thought to take advantage of his bodily weakness to influence his languishing

mind, so that he might at least profess to be a Protestant. But behold how wonderful God is in his works! Lying in his weary bed, sick unto death, he suddenly saw himself surrounded by a bright light and Jesus Himself showing His Heart from which flamed forth burning fires of grace divine. Touched by the sight, he was so filled with consolation and strengthened in his newly acquired faith that to all his tempters he only answered, "I know now that there is but one road to heaven"—and that path he followed.

(*To be continued.*)

HISTORICAL SKETCH OF THE MISSION OF GOSHENHOPPEN, NOW CHURCHVILLE, PA.

Drawn from the Archives of the Mission, and from the Personal Experience of Rev. Aug. Bally, S. J., who has been connected therewith for forty years.

The tract of land belonging to the Mission of Goshenhoppen consisted at first of three hundred and seventy-three acres and one hundred perches, and was bought by the Rev. Joseph Greaton, S. J., *Clerk or Priest of Philadelphia*, from Thomas and Richard Penn, true and lawful proprietaries of the Province of Pennsylvania and Governors of the counties of New Castle, Kent, etc. Its price was fifty-seven pounds, eighteen shillings and three pence. The patent of this tract, with the Proprietaries' seal attached, is kept at Loyola College, Baltimore, Md.; a copy being preserved at the mission, bearing date of August 3, A. D. 1752. A second tract of a hundred and twenty-two acres was bought from

Ulrick Beidler by Rev. Francis Neale, S. J., in 1747, the deed of which is also at Loyola in Baltimore, and a copy thereof is kept at the mission. From time to time, with permission of the proper authorities, portions of this land were sold to increase the funds necessary for the other undertakings throughout the province; nor was this a loss to the Goshenhoppen Mission, but rather an advantage, as the sales being in small lots generally, gave an opportunity to several, who could purchase only on a small scale, of acquiring little freeholds in the immediate vicinity of the mission, and of thus establishing what is now the thriving little village of *Churchville*.

As far back as 1741, and even prior to that date, Fr. Farmer and other priests of St. Joseph's Church, Philadelphia, made missionary visits to the Goshenhoppen district, then Hereford Township, Philadelphia county, now Washington Township, Berk's county. As we have seen, it was not long after this that Fr. Greaton purchased the mission property from the Penns.

In 1741, Rev. Theodore Schneider, S. J., a German, fixed his residence at Goshenhoppen, and with the assistance of the few Catholic neighbors, and also of the Mennonites, built the first little church. Fr. Schneider, to reward the poor sectaries for their charitable aid, gave back to them their meeting house and an acre of land that had become his by purchase.

The register of baptisms, marriages and burials begins to date from this year, 1741. The entries are legibly written and the volume is in a good state of preservation. It has frequently appeared as evidence, to prove the validity of marriages, in the courts of Philadelphia, Lancaster and elsewhere, and has more than once evoked the encomiums of judges on the diligence of the Church in recording these sacred contracts.

As seen from these records, Fr. Schneider's mission embraced the provinces of Pennsylvania, New Jersey and New

York. His labors were directed to almost every part of this vast field; his visits were as frequent as he could make them, and his invariable conveyance, a horse, which was the best means of passing to distant points available to the missionaries of those days. Owing to the bigotry of the times and the open persecution that was often practised, he found it necessary, eager missionary as he was, to travel under the guise of a physician; and hence it was, that Fr. Schneider was more generally known and received as a medical doctor than as a priest. His extensive mission kept him, during the less severe seasons, almost constantly from home. During the winter he was unable to travel much, but his time at home appears to have been little less occupied than that which he had spent away from it. Among the many labors that he accomplished while at home, he wrote out entire, in a good, legible hand, two copies of the *Roman Missal.* Since we may safely say that one so occupied would not have done this for mere pastime, we may learn from his having labored so much in the copying, the scarcity of even these necessary books at a period so recent. One of these Missals was brought by Fr. Thomas Mulledy, then Provincial, to Georgetown College library, where it may now be seen.

And in these days of ours, when there is so much intemperate and ill-argued disputation on the question of schools, it is not without interest to note that this old Jesuit missionary, amid the multiplicity of his occupations, found time, and in his one apartment, room to teach a school, which was eagerly attended by the few children of both Catholics and Protestants. Not very long ago, when the public schools were by law established in the vicinity, some were found who were narrow-minded and ungrateful enough to wish to ignore the memories of a century, and the sterling patronage given by the Catholic Church during that time, to education, when it was altogether neglected

even by the ancestors of those who now clamor against the vital interests of that Church. But a sense of justice in the public authorities and their clear-sighted gratitude for benefits conferred when they cost dear, caused them to remember the old school of Fr. Schneider. They made an annual appropriation, by which the Catholic teacher should be paid for the four winter months' tuition out of the township treasury, as the public school teachers are paid.

After a laborious missionary life of twenty-four years, Fr. Schneider fell mortally sick. He was alone; and it was only the charity of a neighbor that procured for him the consolations of religion that during his long apostolate he had brought to the death-bed of so many of the early settlers of the Quaker State. This charitable parishioner rode post-haste to Philadelphia, and informed Fr. Farmer of the extremity of his brother in religion. The brother priest was not slow to answer the call of his brother, and on the 10th of July 1764, Fr. Schneider died, full of years and rich in the merits of a zealous missionary life, having previously received all the consolations of our holy religion. He was buried in our little church by Fr. Farmer, who then returned to St. Joseph's, Philadelphia. The inscription on Fr. Schneider's tomb is as follows: "*Hic jacet Rev. Theodorus Schneider, S. J. Missionis hujus Fundator. Obiit 10ª Julii 1764. Ætatis 62. Missionis 24. R. I. P.*"

The following in connection with this early missionary cannot be without interest, forcing upon us, as it does, the reality of our own not very remote relations with times and people, when and amongst whom principles were held and things done that we look upon, either as almost impossible or as worthy only of the *dark* ages. A certain John Kuhns, whose father lived here in the time of Fr. Schneider, related to me, on the authority of his father, that Fr. Schneider, was one of three priests, on whose heads was set a reward of £50 by the Governor of the province of New York, because, forsooth, he was informed that the missionaries were emis-

saries of foreign powers, sent to alienate the colonists from their allegiance to the British crown. The accused went themselves to the Governor, disavowed any such intention, showed on the contrary that their presence and labors among the people would be the surest means of attracting to the province the great number of emigrants who professed the Catholic faith; and, in a word, fully cleared themselves of the calumnious imputation. The order was, consequently, revoked. No mention of this occurrence is made in Fr. Schneider's writings. I give it on the authority cited.

In the baptismal registry is the following entry: "Ego Joannes Baptista De Ritter, S. J., 14ª Julii. 1765, baptizavi," etc.; from which it appears that the second priest, who attended this mission, Fr. De Ritter, came here about a year after Fr. Schneider's death. The same extent of territory was still to be visited, and Fr. De Ritter was in consequence seldom to be found at home. Many old people who made their first communion in his time and who remember him well, tell of him, that on his almost uninterrupted journeyings, he would never take his much needed repose in a bed; but, with his saddle for a pillow, a little straw and a blanket, he was satisfied with a short rest, that was at once a necessary refreshment after the past, and a preparation for the coming day's labor. All speak of him as an indefatigable laborer in our little vineyard, where he died Febrary 3d, 1787. His remains rest under our church. On his deathbed, it is thought, he received spiritual aid from Philadelphia, though no record of his burial is made in the Register. This, however, may have been forgotten, and the visit from St. Joseph's, Philadelphia, made to the dying pastor, all the same. On his tombstone, which, like Fr. Schneider's, was erected by Rev. Paul Ernsten, is read: "*Hic jacet Rev. Joan. Bapt. De Ritter, S. J. Obiit 3ª Feb. 1787. Ætatis 70. Missionis 20. R. I. P.*" As Fr. Ernsten came to the mission as early as April, 1793, he must have been familiar with the

circumstances attending Fr. De Ritter's death, after which we find no other Jesuit of the old Society stationed at Goshenhoppen.

During the succeeding years, and while the suppression of the Society lasted, our church registers attest the presence at different periods, and but for short intervals at a time, of two German priests. The first of these, Rev. Peter Helbron, being sent by Rev. Dr. Carroll, Superior of the Missions in the United States, came in October, 1787, a few months after the death of Fr. de Ritter, and went away in July, 1791. In August of this year succeeded Rev. Nicholas Delvaux, who also left in February, 1793. It cannot be drawn from any document at our disposal that these two priests, or either of them, belonged to any religious Order. In their papers they are styled *Missionaries*, sent by Dr. Carroll, of Marlyland.

Rev. Paul Ernsten succeeded Fr. Delvaux, and for twenty-seven years labored in this mission, where finally he died. He belonged to a religious Order, probably the Franciscan. Although the extent of the mission had at this period been restricted to Pennsylvania, Fr. Ernsten's zeal found plenty of outlets within what now not unreasonably seems to us a very large parish ; i. e., all the country around our church, within a radius of from fifty to eighty miles. He came here in 1793, and there are yet those in our parish who remember him well and affectionately, and speak of him as always ready for a sick-call, stout, hearty, zealous missionary as he was. He improved the church much, and rented out the land. But death put an end to his long continued toil and called him to the rest he would not seek on earth. Upon his falling ill, he sent to Philadelphia for Fr. De Barth, that he might receive the last consolations of religion. But the Angel of Death was speedier than the Church's minister, and before Fr. De Barth's arrival, Fr. Ernsten was found dead in his bed; in his hands, the *Imitation of Christ*, his finger marking the chapter that treats of our last end.

He was buried in our church, a great concourse of all classes of people attending his solemn funeral, Protestants vying with Catholics in showing their respect for the memory of the deceased benefactor of their houses. The inscription on his tomb resembles that on those of his predecessors: "*Hic jacet Rev. Paul Ernsten. Obiit 20ª Maii 1818. Ætatis 53. Missionis 27. R. I. P.*"

Fr. De Barth applied to the court at Reading, Pa., for powers of administration of the effects of Paul Ernsten, deceased, and obtained them. All claims being settled, a considerable sum remained which was employed in improving the property by building the large barn which still stands upon it. This was an equitable disposition, as the deceased had drawn revenues from the land for a long term of years.

From 1818 till October, 1819, the mission was attended by two secular priests, Fr. Schöenfelder, of Reading, and Fr. Brennewitz, a missionary who paid it some flying visits.

In October, 1819, Fr. Paul Kohlmann, S. J., brother of the well-known Anthony Kohlmann, S. J., arrived and remained till 1827. Under his auspices began to be held the regular church service in this mission; and the various practices of devotion that hitherto had been in use only from time to time, were now permanently established, the Angelus, the beads before late Mass on Sundays and holidays, and the like. He was a zealous and fervent propagator of the faith of which he was the minister; but while his unremitted labors and salutary teaching gained for him the hearts of his Catholic children, they did not fail to arouse against him the hostility of some of those who were outside the Church. These seemed to back their opposition on the fact that Fr. Kohlmann was candid and bold enough, without any indiscretion, we believe, to tell in true language of the defection and the deceits of Martin Luther, among whose misled followers many of those who now showed their dislike, could be numbered.

Fr. Kohlmann was joined in 1822 by Fr. Boniface Curvin (Krawkoffski), S. J., a Pole, as his name indicates, who had come to the United States with Fr. Dzierozynski. Fr. Curvin being hale and strong, and fond too of riding on horseback, took charge of the outlying missions which, even at this late date, extended over a great part of Berk's, Buck's, Montgomery, Lehigh and Schuylkill counties, a circuit of fifty miles. Fr. Kohlmann took charge of the district immediately surrounding the mission house, till 1829, when he was called elsewhere by Superiors.

The *mission house* of which we speak, it must be noticed, consisted of a single room, which, however, the two shared as brothers. The story goes, that they put up a sort of partition, which could not however remedy the difficulty that arose from the different temperaments of the fathers with regard to heat and cold, as there still remained only one wood stove to be heated according to the liking of both. Now good Fr. Curvin was from the land of the Cossack, while Fr. Kohlmann was more kindly affected to warm quarters. The latter, is is said, got the better of the bargain, as he had the partition so constructed, as to leave the stove door on his side the fence, whence naturally he fell into the office of fireman and could therefore be as generous with the fuel as his taste directed.

In this same room, the present pastor of Churchville lived for sometime alone, afterwards in company with Fr. Varin, a secular priest, who had been sent by Fr. Thomas Mulledy to end his days at our mission. At this juncture, however, luxuries had grown apace at Goshenhoppen, and each of us had his own stove to fire as best he could. This Fr. Varin, who died here in 1840, was a great linguist in his day, and had been professor of German to Fr. Curley in Georgetown College, and to others of Ours who may yet remember him.

Shortly after Fr. Kohlmann's departure, Fr. E. McCarthy, S. J., came to assist Fr. Curvin. He did telling work, par-

ticularly among the English speaking population of the home and outside missions. During his short stay he was especially successful in his labors at Pottsville. Here he introduced, for the first time, temperance societies, which soon proved a power for reform among the coal miners. A change for the better was soon evident, and Fr. McCarthy so won the approbation and esteem of the citizens at large, that when his superiors signified their intention of removing him, the mayor himself, backed by all the influential citizens, did their best, by petitioning, to prevent it.

After his departure, which seems not to have been delayed by this intervention, Fr. Curvin was left alone in the labors of the mission for some years, until he was joined by Fr. Nicholas Steinbacher, S. J. The latter soon busily occupied himself in the surrounding stations, leaving his older associate the work at home. He remained working for months together, and with great fruit, now at Reading and again at Lebanon. He laid the foundation of a new mission in Nippeno's Valley, Lycoming county, one hundred and fifty miles north of Goshenhoppen. Here he purchased 1100 acres of land at half a dollar per acre, selling it afterwards by degrees to Catholic settlers for a dollar per acre. With the proceeds he built what is now the sanctuary of quite a large church, which, with its flourishing congregation, was afterwards given by Ours to the Bishop of Philadelphia.

Fr. Steinbacher remained at Goshenhoppen till the death of Fr. Curvin, and for a year after this event in company with Fr. Augustin Bally, S. J., the present incumbent. It was during this year our church was finished, which at Fr. Curvin's death had just been closed in.

Fr. Steinbacher was called by his superiors to other scenes of labor in Maryland, Philadelphia and elsewhere, and finally ended his useful life at St. Mary's Church, Boston, Feb. 14, 1862. He used to tell of himself, that during a missionary excursion of his, fifty miles northwest of Nip-

peno's Valley, he came one evening wet and hungry to the log cabin house of comfort in that quarter. Here he found four young gentlemen, who were on a sporting tour from Philadelphia, and had been attracted to this spot by the abundance of trout in the neighboring waters. They appeared to be struck by rather a comic humor at the good father's not very dignified appearance at the moment, and passed several remarks concerning him among themselves, now in French, and then in Italian and modern Greek: "We will have rare sport with the old fellow; he is a professional temperance man, though perhaps not a practical one. His necktie would be his ticket of admission to any meeting-house in the State;" and so on. After enjoying their jokes quietly for sometime, Fr. Steinbacher took occasion from some faults that slipped them in the foreign languages they were speaking, politely to correct them, remarking that, although they seemed perfectly to understand the foreign modes of cooking—they were engaged in preparing their own supper—they did not seem to be so much at home in the languages. The young men were of course astonished. Mutual explanations followed, and Fr. Steinbacher used to smile as he would tell how no small share of their conveniences fell to him. They had been students at Georgetown College; afterwards *attachés* in foreign legations and thus became familiar with the languages.

Fr. Curvin's mission continued with great success, and in 1836 he built the present church, at least the main portion of it, measuring eighty-five feet in length and forty-four in width, which being added, as it was, to the old church building put up in 1744, gives us a church edifice one hundred and twenty-one feet long, which is ornamented with a tower and steeple of just the same height.

The death of Fr. Curvin occurred suddenly in Philadelphia, October 11, 1837. It was not, however, unprovided. He had left the mission after his Sunday duties, in order to procure materials in Philadelphia for the church. The

morning after his arrival there he went to confession and afterwards, in company with Fr. Ryder, started to see the physician, in order to consult him concerning a pain which he had been feeling in the region of the heart. But his hour had sounded. Before they could reach the doctor's residence he fell, and, upon being carried there, was bled. Heavy breathing was the only sign of life he ever gave. A priest of St. Mary's Church, who was passing on his way from a sick call, was summoned into the doctor's house. He administered Extreme Unction and gave the last absolution, when Fr. Curvin tranquilly passed away. He was laid temporarily in a vault at St. John's Church, and eighteen months later his remains were brought to Goshenhoppen by Frs. Ryder and Barbelin. Before reïnterment, his coffin was opened, and the body and even the vestments were found in a state of good preservation. The writer of this remembers it; the finger nails had grown somewhat and some mildew had gathered on the robes; otherwise, everything was as it had been on the day of the funeral. A year later, Fr. Dzierozynski, who was then Provincial, was asked if the coffin might be again opened for examination, as there were not wanting those who held the holiness of the deceased in great estimation and looked for a confirmation of it; but the good Provincial, a very holy man himself, answered that the dead should be left to their rest: perhaps, later on, the Lord would dispose it, that this curiosity should be gratified.

Among the pious memories of Fr. Curvin, it is recollected regarding him, that, rising all the year round at four o'clock, from that time till five, when he always said Mass, he could be found kneeling, absorbed in prayer, on the altar step in front of the tabernacle.

Fr. McSherry, Provincial of Maryland, sent Fr. Augustin Bally, S. J., to Goshenhoppen, immediately after the death of Fr. Curvin. Fr. Bally, ever since that date, has been attending the missions, which by the building of new churches

and the arrival of other priests, have been diminished in extent of territory from an area of over fifty miles to one of about twenty square miles, our present parish.

During Fr. Bally's long career here he has had many co-laborers at various times. They were Frs. Steinbacher, S. J., Varin, who had been chaplain to the King of Bavaria; Dietz, S. J., Polk, S. J., George Villiger, S. J., Tuffer, S. J., Schleuter, S. J., and the present assistant, Fr. Meurer, S. J.

The present condition of this historic old parish shows no signs of decay. Its age seems rather to have gathered within it all of good that during its long life has been added from time to time in other parishes as they sprung up: a good parochial school, the Confraternities of the Holy Rosary, Bona Mors, the Sacred Heart of Jesus and the Immaculate Heart of Mary. There is also a large Sodality of the Blessed Virgin Mary, to which is attached a very useful Beneficial Sodality. The church is handsomely frescoed, contains three altars, two hundred pews and a fine organ. A very efficient choir adds solemnity and much devotion to the regular services that are held, and more than one hundred communicants edify the congregation every Sunday and holiday.

May this little, remote family of God's children, that, in this land, where everything is new, seems to have more of a Catholic tradition in the soil than most of its fellow-parishes, go on increasing in good works for God's glory, and in the future, as in the past, God's blessing will rest upon it.

NOTES FROM OUR MISSIONARIES.

Rev. Dear Father.

P. C.

Since my last summary of our Missionaries' letters, the work has been going on bravely and briskly, especially during the past Lent, when both our bands were strengthened by the accession of the Tertian Fathers from Frederick.

The first mission of which we have notice was given at the end of January, at Ware, Mass., and lasted four days only, with a result of seven hundred communions and two converts. The next was a ten days' mission at Cambridge, near Boston, which gave three thousand communions. Six thousand were invested with the Scapular, and four presented themselves for admission into the Church.

The Lenten campaign was opened at the church of St. Peter and St. Paul, in South Boston. "Our labors have been abundantly blessed," writes the Superior, "we have had ten thousand communions. One thousand children, who have not made their first communion, came to confession. Six hundred and twenty adults were confirmed, and of these, two hundred and fifty had been prepared by us for their first communion. Two thousand received the scapular and eight converts were baptized. We gave one week to the men and one week to the women, and three days afterwards to the children and to the preparation of adults for communion and confirmation. It was a double mission, as all the exercises were performed simultaneously in the church and in the basement." The mission closed on the 25th March.

From Boston the Fathers went to Providence, R. I., where several missions had been bespoken, which extended

beyond Easter. The work began at St. Patrick's Church, and at the close of the first week there, some of the missionaries opened in St. Mary's whilst the others continued at the former. When the second week was ended at St. Patrick's, all united at St. Mary's. During the first week eighteen hundred women approached the holy table, six converts were baptized and forty persons prepared for first communion and confirmation. When the mission closed thirty-six hundred was the number of communions, though the pastor had not expected over two thousand as a brilliant success. When spoken to about a class for confirmation, he thought there might be a few candidates for the sacrament. The Fathers prepared one hundred and thirty and presented them to the Bishop, all adults of course. Nine persons were baptized. "At St. Mary's we were told," says the Superior of the band, "that three thousand would be the limit of communions. There were forty-five hundred. About one hundred adults were confirmed, and many more would have been prepared had not the Bishop come too soon. Many of those confirmed in each of these churches had lived to an advanced age. We often meet persons in middle life, who have never been to confession, never knew that our Lord gave us seven sacraments, and whose knowledge of God and the Holy Trinity is sadly in need of reconstruction. The confirmation class will be a feature in all future missions."

We now come to the southern band, which has not been less occupied or less successful. On the sixth of February they began at Bristol, on the Delaware, not far from Philadelphia, and continued till the fifteenth. "The success was beyond all expectation. As the Forty Hours' Devotion preceded the Jubilee Exercises, the confessional claimed our presence from the day of our arrival. If you except the time for meals, the balance from early morning till ten or eleven P. M., was passed in the church. There were four sermons a day, all well attended, though the people live

scattered over a radius of nearly twelve miles. The good priest seemed amazed at the crowds that came to make their peace with Heaven. His calculation fell below the real status by about one third of the actual number. Asking for the baptismal register, and counting the number of baptisms from January to January, I gave him the result of my calculation. He was incredulous when informed that his flock consisted of about sixteen hundred souls. At the close of the mission, however, he had become a convert to my arithmetic, and upon request I explained my method of counting. Sixty baptisms are allowed for a thousand souls. Three-fifths of these are communicants: the balance are below the age of twelve. Hence a parish of one thousand consists of two hundred families. The experiment has been tried in various localities, and it is a safe criterion to follow. Whenever I found a pastor with a complete census of his people, the above proportions are the infallible result, scarcely ever leaving a discrepany of fifty even in a number of three thousand.

"This was the first mission ever given at Bristol, and hence many accounts unsettled for a quarter of a century were to be balanced. Though everything just now is centennial in this latitude, still we had no centennial penitents. Over fifteen hundred approached the Holy Table, certainly an unusually large number for a country parish. The priest acknowledged that he scarcely knew half of the people. There were two special features in this mission that are worthy of notice. The one regards the investing with the scapular. Each day during the Jubilee one hour was to be devoted to it to satisfy all. Nearly one thousand were enrolled. It was a glorious spectacle to see so many gray-headed men coming forward to receive this badge of love and veneration in honor of their Blessed Mother. The other, for consolation, stands foremost in our labors. Dozens of young persons, of both sexes, little instructed in their christian duties and destitute of even the knowledge

of the alphabet, presented themselves for their first confession. They were at the same time to be prepared for Holy Communion: to delay to a future occasion would be to lose them to the Church. No efforts were considered too great to bring these little ones of the flock to the Table of their Lord. During the concluding exercises the baptismal vows were renewed and the entire church was in tears. We left Bristol with every blessing that a good christian people could impart."

The next expedition was to a wilder region: Mauch Chunk, an unseemly name, but not a bad field for missionary zeal. Let the missionary himself tell us the events of that battle. "After every mission we have almost the same report to make, *ipsissimis verbis*, and yet I am sure that the lack of variety in the narrative cannot, in any way, mar the interest your Reverence will feel in reading the account of the mission we gave lately in Mauch Chunk. The Catholic population is composed of about a thousand souls. A mission is attached to it, some five miles off, numbering a little over three hundred. Hence, the maximum number of communicants may be reckoned at eight hundred for both places. The good people nearly all belong to the poorer class. The Lehigh Valley canal, running through the town, gives them employment for well nigh eight months of the year; but, sad to say, during the same period, prayers, Mass on Sundays, Sacraments and all that could be of benefit to the soul, are at a frightful discount. You can surmise from these antecedents, what material we had to work on: miners, boatmen, coal-heavers; rather unpromising subjects, one would imagine, for a missionary to deal with. Add to this, the wild reports published by newspapers during the past year, about the alarming spread of secret societies and dangerous principles among the coal regions of Pennsylvania (more truth than poetry), and you will not wonder that our expectations were not very sanguine. Imagine then, what must have been our consolation to see the Catholics

of Mauch Chunk manifest the greatest fervor during the whole time that we were among them. From the opening of the mission, Feb. 20th, until its close on the 28th, we had a large attendance at each of the exercises. At early morning they hurried in crowds to the Church to hear Mass and instruction. At 9 o'clock the Church was packed for the same purpose. A similar sight presented itself at 3 P. M. But the evening service surpassed all; people flocked together from great distances—many of them as much as twenty and twenty-five miles. Whilst we recited the Rosary, as we always do immediately before the evening sermon, for the good success of the mission, it was evident from the earnestness and fervor of their prayers, that grace was doing its work, and that God's special blessing was upon the mission.

Some thirteen hundred approached the holy table; among them many young persons from fifteen to twenty years af age, who, at the same time, had to make their first confession.

We invested with the holy scapular from ten to twelve hundred; and so great was the demand for St. Ignatius' holy water, that we had to bless over a hundred gallons. This little item serves to show the simple Irish faith of the people among whom we labored. They were ready to make any sacrifice in order to secure the full blessing of the mission.

About twenty men severed their connection with the Ancient Order of Hibernians—an organization condemned in the Archdiocese of Philadelphia.

On the last day of the mission the Church was crowded from morning till night. At the first Mass, I gave the holy Communion to nearly four hundred, mostly men. In the evening, the exercises were concluded with the renewal of the baptismal vows, and the Papal Benediction. It was really a touching sight to see the whole congregation in tears, and to hear them renewing the promises of childhood

with a vigor that betokened a strong determination to keep them. On the next morning we celebrated a Mass of Requiem for the deceased relatives and friends of those who had made the mission."

The whole of Lent was devoted to the several churches in the city of Wilmington, Del., beginning with the Cathedral. The Bishop had told the Missionaries that the greatest number of communions would be fifteen hundred; at the end of the mission twenty-six hundred had been to confession, and twenty-three hundred had received the bread of life, and several Protestants had entered the Church, whilst others were still under instruction. Every member of the congregation was enrolled in the Confraternity of the Scapular. The next mission was at St. Paul's Church, where the number of communions was greater by two hundred, with the same exercises and the same consolation.

St. James' came next in order; a new parish, in which hardly more than six hundred communions could be expected. As this labor was light, one of the Fathers could be spared to help in the annual retreat at St. Joseph's in Philadelphia. This brought the Missionaries to Holy Week, which was spent at home. After Easter a mission was given at St. Joseph's Church, near Wilmington, with the result of fourteen hundred communions.

I may close for this time with the additional remark that, triduums were also given during Lent and after Easter by some of the Tertian Fathers, to the students of Georgetown College and at Gonzaga College, Washington, as also to the pupils of the Visitation Academies of Georgetown, Washington and Wheeling; and finally, to the students of Loyola College, Baltimore.

We have reason to thank and praise our dear Lord for the abundant blessings which He deigned to pour out from His Sacred Heart on the labors of our Fathers.

P. M.

Baltimore, Md., 11 May, 1876.

MISSIONS IN PROVIDENCE, R. I.

HOLY CROSS COLLEGE,
WORCESTER, MASS.,
JULY 18th, 1876.

REV. FATHER,
P. C.

On Low Sunday, April 23d, the Fathers of the northern missionary band of the Maryland Province, began a third mission in Providence, R. I.

As the congregation was not very large, the pastor, Rev. Daniel Kelly, thought the separation of the women from the men unadvisable; but the superior of the mission insisted, and the church which was packed during the women's week, was not less so during that of the men. Indeed, the men, in all the missions given so far, have attended quite as well as the women. In the confessional, the great test of success, the men have come in numbers equally as large as the women; sometimes the odds have been on the side of the men. The separation works well, because all could not get into the church, where the congregation is large, and the men would soon become disgusted and stay away; and, what is all important, would make no attempt to go to confession, seeing they would have to fight their way through the crowds of women that always besiege the confessional. The men, in such straits, yield to the devout sex, some of whom would make it a point to go to every one of the *holy commissioners*, though there were ten thousand more waiting for a shrift. Now the women have their week, and after it is over, are not heard; but the whole week is given to the men. The separation works well in

another way: the women act as so many preachers, let the men know what is going on, and give them no rest until they also have in their turn heard the Fathers and made the mission.

There were about four thousand eight hundred communions. Three hundred and twenty-seven adults were confirmed; amongst whom were numbered ninety Portuguese, who had been previously well instructed, in their own language, by the Rev. James A. Ward, a secular priest, just returned from Portugal. Ten adults were baptized during the mission.

On Sunday, May 7th, another two week's mission was begun at the Church of the Immaculate Conception, Rev. Edward Cooney, pastor. Great good was brought about by this mission also. There were over five thousand communions twelve adult baptisms, and a confirmation class of seven hundred and twenty-four persons: of these last, there were about two hundred and fifty grown people.

This ended our labors in Providence, in four of the largest churches of the city.

In the missions given, there were in all, about fifteen hundred persons confirmed: of these a third had never been to communion, and a hundred or so, never even to confession. It was no easy matter to prepare them for the sacraments, as a great many were very ignorant, and, to add to the difficulty, a good number could not read, You may imagine the toil of instructing such persons.

The missions in Providence must have given us at least thirty thousand confessions. We owe our thanks to the secular clergy who helped us so well, sacrificing their time, in order to urge on the good work.

Great good, of course, was effected in regard to those who were in danger of losing the faith, or who were leading lives of sin on account of matrimonial difficulties.

The converts gave us much consolation. A young Protestant girl went to confession to one of the Fathers, and it

was only by accident that he found out who she was. When asked why she had come, she said: "I scarcely know what moves me to come, but I want to save my soul." Another young girl told the Father that she wanted to be a Catholic, because her mother was a Catholic, etc. When asked why she had never been baptized, she replied that her father would not allow it; but that now she was of age and meant to save her soul in spite of him. A young man preparing for his first Communion, said that his mother was an apostate. and that he had never been to a Catholic church before the mission. "How is it," said the Father, "that you now come to me." "My mother had me baptized in the Catholic church, and though she has lost her faith and I have always attended Protestant churches, yet I want to be Catholic in practice." Several converts, when asked why they wished to become Catholics, answered that they wanted their sins to be forgiven, and that no other church could do it but the Catholic. Many other edifying things I might give you, but I have trespassed enough on your kindness.

Yours Truly,
J. A. M., S. J.

OSAGE MISSION.

St. Francis' Institution, Osage Mission,
Neosho Co., Kansas,
July 1st, 1876.

Dear Father,

From year to year our missionary labors in these western countries have been advancing, and leaving here and there permanent marks of the progress of Catholicity. From the very foundation of this mission we have been in the habit of establishing missionary stations at convenient points, as centres, where we could meet for a while, and afterwards, in proportion as the people began to increase, we went on erecting churches, more or less large and elegant, according to the means the new congregation could afford. Following this plan, we began this year, 1876, by opening a new church, or rather a small chapel, of simple structure indeed, but sufficient for the present, and free of debt.

This chapel is in the small town of Thayre, and eighteen miles from this mission. Father John Schoenmakers, our Superior, had the honor of blessing this new house of prayer, on the 9th of January, and placing it under the patronage of St. Agnes.

In this town, as in all others through this region of country, are to be found people professing all kinds of creeds, the Catholics being but few and generally poor. The erection of our chapel occasioned a great many remarks among the Protestants. They have long been talking of building a large church; but as they have not been able to agree together, nothing has yet been done. Our

poor Catholics did not talk much; they knew that they needed a church, they soon came to be of one mind about it, and went to work at once. The result was that St. Agnes' church rose up as if by magic, and has the glory of being the first church built in that town.

Thayre, though small in size, is not without resources, for it lies on the Leavenworth, Lawrence and Galveston Railway, is surrounded by a very rich farming country, and has in its vicinity an abundance of coal mines, yielding the best kind of fossil. Unfortunately, miners are commonly a bibulous set of people, and no wonder; for being the whole day buried in the ground like moles, when they get out they feel rather dry, and will go directly to a grog shop, and in spite of their generally good intention, once in, somehow or other they begin to stagger, and find difficulty in getting out. To remedy this evil, a Temperance Society was started, soon after the blessing of St. Agnes', and nearly all our miners pledged themselves to it. Thanks be to God, this Society has so far been a success.

Now looking around us, we can say that this our mission church though a combination of log and frame buildings—a real monument of North American antiquity—has a right to the title of Metropolitan Church, because it is the happy mother of several other churches. For, to say nothing of those which, a good while since, we transferred to the secular clergy, it is to-day surrounded by eight churches, and by a large number of missionary stations, where no churches have yet been built, though they are regularly attended.

On the 10th of January, twenty-nine new Osage children came here to be educated at our Institution; so that the number of Osage children in attendance at this school during the year has been eighty-three.

The last winter and spring have been very sickly seasons with us. We had a great many sick children. Of these, the whites, as well as the half breeds, passed through the period of their sickness very easily, and soon recovered,

but we had a hard time with the Indians. We lost one half breed and six Indian boys. If we consider that they had the happiness of being baptized, and of receiving all the assistance the Church could give them before death, we have every reason to believe that they are better off now; yet their death was felt very much by us all, and caused a momentary panic amongst our boarders. Indeed we feared that several would run away; however, thanks be to God, the excitement lasted but a short time; better counsels soon prevailed, they again appear to be well satisfied, and apply themselves to their studies as well as before.

These Osage children are, on the whole, very intelligent, and willing to learn, and behave themselves better than many white children are in the habit of doing. To succeed better in educating these Osages, we give them a separate apartment, and special teachers. They were taught every day for as many hours as the white children, and meanwhile they were learning the rudiments of an English education; they were also carefully taught their prayers and catechism. Of these Indian children, twenty-seven were baptized this year, four in *articulo mortis*, and twenty-three on Easter Saturday. The ceremony was an interesting one, and pleased the people who witnessed it. According to the liturgy of that day, first of all, the baptismal font was solemnly blessed; this done, the twenty-three catechumens advanced, and placed themselves in a large semi-circle around the font, near to the main door of the church. Having first recited the christian Acts in their own language, the ceremony began; and it was most touching to hear these poor children of the forest answer to the ordinary questions, and to see them kneel down and bow their heads to receive the regenerating water.

About this time a fresh contingent of Osage children, nearly as many as we already had, was preparing to come to our Institution, when we received orders from the Indian Department not to receive them: nay, we were requested to

send back to their homes those we had. This was a fatal blow to us; and the sadness which spread among the children when they heard the news, evidently proved that they were all pleased and satisfied to be with us.

The Commissioner of Indian affairs, in giving us this order, brought as a reason for it, that the funds appropriated by the Indian Department for this fiscal year were exhausted, that they were greatly in debt, and that to reduce expenses their schools were to be shut up. And as no money was left for the education of their children, the only expedient was to send them back to their homes as soon as practicable. This however was, it seems, only a pretext; for the expressions made use of by the Commissioner in his letters, show that he never expected that we would have such a large number of Osage children in attendance at this school. It seems that the Osage Agent, as well as some of his friends, had repeatedly tried to persuade the Indian Department, that though there had heretofore been a good deal of noise made amongst the Osages about our school, and though several petitions were signed by them calling for it, yet this did not express the will of the Osages at large; and if a fair chance were given them of sending their children elsewhere, they would not send them here. But the fact evidently proved how much they were mistaken, and how great is the esteem the Osages have for us and for our system of education.

In consequence of the orders received, as soon as Easter was over, we hastened to send our Osages back to the Indian Territory, with the exception of some few who were allowed to remain with us till the end of the scholastic year.

Sickness and bad weather did not allow us, this last spring, to attend our missionary stations as regularly as we would have wished. Immediately after Easter I started on one of my western excursions. I was in time to bring the last comforts of our holy Church to a couple of good young men, who were dangerously sick; and it would appear that

the Extreme Unction, which they received with great devotion, was very beneficial to them, for both recovered. But I was too late for two others, who died without any assistance. Of these, the first was a native of Poland, some twenty years old; the other was an Alsatian, thirty-two years old. Both had received a very pious education, and never departed from the good principles they had learned in the old country. Both died a most edifying death.

And here I cannot pass over a circumstance which preceded the death of the Alsatian. After having suffered for many years from epileptic fits, at last, about the beginning of last April, he grew worse, and fears were entertained that he would soon die. Early on Palm Sunday, the 9th of April, he was attacked by such a violent fit, that his parents thought he might die that very day. So they sent quickly for his elder brother, who was living with his family at no great distance. Before the message was delivered, and they were ready to come, it was about noon, and when they came in, they found, to their great surprise, that their sick brother had just come down from his room, and was sitting by the door of the house, seeming to be no worse than usual.

Here the elder brother began to apologize for coming so late, saying: "My dear brother, we would have come sooner, but the messenger you sent having found us reading our Mass prayers, which this day, you well know, are longer than usual, and did not want to disturb us until we had finished, so we have come late." To this the sick man replied that it was all right now; "however," said he, "I am sorry that this morning you were not here with me up stairs; for I too had my Mass prayers, and more yet, for I also received holy communion." "How can that be," said his sister-in-law, "for there was no priest here?" But the sick man answered: "I do assure you that I received holy communion. I do not know who gave it to me, but I am as sure as I am here that I did receive it. I saw the sacred

Host with my eyes, I felt it with my tongue, and its taste is still in my mouth, I never experienced such a happiness as I did at that moment."

On hearing these words, which I learned from the sick man's father, who is very religious, and would by no means tell me one thing for another on this subject, the whole family wondered. A feeling of respect and fear came upon them for a while, and no one dared to speak! Two days after these things happened, the sick man died the death of the just.

During the Eastertide I visited the Osages to give them an opportunity of complying with their christian duties. I passed a few days with them, giving Mass at different places, to accommodate all, as far as possible. And I feel happy to say, that almost all answered willingly to my call; and I at last saw some coming to the sacraments, who had neglected to do so for quite a long time.

Having got through saying Mass, preaching, etc. in one of the settlements, on Big Cana river, the people were sitting out of doors, in the shade of the house, enjoying themselves, when a half breed boy came in, leading a beautiful but very wild horse. He stood looking at the people for a little while, then calling on another half breed boy, asked him to ride that horse. But the boy did not seem much inclined to do so, and gave as a reason, that he feared the horse would kill him. Hearing this, some of his friends said to him: "Do not be afraid to ride that horse, for even supposing you should be killed, it would do you no harm, for just a little while ago you received the blessed Sacrament, and you can have no better time for dying than the present." The good boy needed no more encouragement, he at once sprang on the beautiful steed, and off he went as fast as a deer pursued by the hounds.

This incident may appear of no importance, yet it shows evidently that the education given to these youths at this mission has not been altogether useless; for though they

have had neither priest nor church for several years, still they hold on to our holy religion, and well remember what are the advantages that arise from the worthy reception of the sacraments of Penance and the holy Eucharist.

Yours,

Paul Mary Ponziglione, S. J.

INDIAN MISSIONS—LAKE SUPERIOR.

Extract of a letter from Fr. Choné.

Wikwemikong, July 6th, 1876.

Rev. and Dear Father,

P. C.

* * * * * * * * * * *

The Saturday within the octave of Corpus Christi was a day of unusual joy here, for on that day we were favored with a long-promised visit from his Lordship, our Vicar Apostolic. Preparations had been made to welcome him with a formal reception, but a change in the weather well nigh disconcerted all our plans. As soon, however, as we descried the small craft which was conveying him from Killarney to our shores, the fact was announced by the tolling of bells. As I was just then summoned away to administer baptism, I deputed Fr. Hébert to organize the procession. Almost all our people were present—the choir boys clad in surplice, the little convent girls in white, and the "soldiers" parading their only title to military distinction, viz., the cast-off accoutrements of some English officers. Headed by a cross-bearer, the procession advanced to wel-

come the Bishop. As soon as he landed, he was saluted with a discharge of musketry, after which the multitude, having received his blessing, proceeded to the Church. On the following morning, his Lordship celebrated Pontifical Mass, and delivered an instructive and pathetic discourse to the people. In the afternoon, after the singing of a psalm, a hymn and the Magnificat—which service our honest Indian population dignified with the name of "Vespers"—the procession was formed, and although it filed in double lines on either side of the way, it seemed almost interminable. The route was almost two miles, in which, at suitable intervals, four handsome repositories had been erected. At each of these, the benediction of the blessed Sacrament was given—which was announced to the remoter parts of the procession by a discharge of musketry. The last benediction was given at the Church, after which his Lordship, notwithstanding his fatigue, delivered another highly appropriate discourse.

On Monday, his Lordship granted an audience to the chief and a number of the dignitaries of the village. The speaker, a man of considerable good sense, and of high standing among the people, addressing the Bishop, passed in review the many benefits which our holy religion had brought them;—a priest to teach them their duties—a school for the education of their sons, where they were taught respect for their parents, a love for labor, etc.; an academy for their daughters, where they learned the use of the needle, etc., etc. The Bishop responded in terms befitting the occasion. At last the hour for the grand ceremony arrived. An immense concourse of people had gathered in front of our house; the belfry and the roofs of the neighboring dwellings were alive with eager spectators. Seats were disposed in the form of an amphitheatre, facing a temporary platform reserved for the orators of the occasion. According to custom, several large vessels were filled with sugared water, familiar to the Indians under the name

of *Okimawabo*, "water of the chief," so styled, because Indian etiquette requires that when the chief holds a convention, he should be regaled with this beverage. A quantity of meat, potatoes, flour, tea, tobacco and pipes, amounting in all to the value of $10, was substituted as an apology for the feast which was to have preceded the ceremony. The programme opened with short addresses, spoken by two little Indian boys; these were followed by a discourse in German, delivered by Br. Koemstedt; another by Br. Devine in English; the French address being reserved for Br. Jennesseaux. In conclusion, Fr. Hébert, who had organized the whole ceremony, briefly resumed in Latin the substance of the other discourses. The speaker of the morning then advanced, and taking the Bishop by the hand, conducted him to the front of the stand; then addressing the assembly, said that he was about to confer upon their first Father, a name hallowed with grateful memories of one of their chiefs in years gone by, who in his day wrought a great deal of good in his tribe—that no one had a better title to this name than their great black-gown, for no one had ever done them greater aud more enduring good: he said that this name was Sagakki, and that henceforth they would call their guest, "Our first Father Sagakki—Our great black-gown Sagakki." This proposal was welcomd with unanimous applause. Scarcely had the burst of approbation subsided when a dance was started, in which some of the Indians made the round of the little amphitheatre three or four times, each one singing all the while and holding his Wiiaweiêian by the hand, whilst the others kept time, with the guttural sound of *Hen!* Generally the dancers are followed by a band of natives who indulge in a variety of grotesque gesticulations and grimaces, interspersed with their own peculiarly wild airs. On this occasion however, this appendix was dispensed with, probably through respect for their honored guest. The Bishop, addressing the people in English, since many of them understood that language,

graciously thanked all those who had taken part in the ceremony; congratulated himself upon the new title to paternity with which he had been invested; spoke of the Society of Jesus under whose banner he had once resolved to enroll himself, etc., etc. On the Monday following, after having visited some of the neighboring villages, under the guidance of FF. Nadeau and Hébert, he took his leave of us, assuring us that he was delighted with his visit.

Rev. Father, I cannot close this letter without recounting to you an incident, which I learned a short time since from the Superioress of the school at Fort William. At the opening of the month of March, thirty of her boarders, French and English, presented a written petition to St. Joseph, laying it at the feet of that Saint's statue. Besides the spiritual favors demanded, some asked for a new dress; others for a new pair of shoes; others for a bonnet; enjoining upon him at the same time, to discharge their commission by the end of the month, which closed with the feast of Easter. Well, the friend of innocence proved faithful to his trust; for, sure enough, with the last day of the month came the different parcels, containing the various objects asked for; in addition to all of which, by way of an earnest of his good pleasure, St. Joseph sent them a quantity of extra fine candy.

A certain Emily Cooper, from P. A. Landing (a neighboring village, situated in the bay), had begun to waver in her confidence, fearing that her request had not been granted, when her father arrived, bringing her a handsome new dress, the object of her eager prayers. On receiving it she exclaimed, "it is just what I asked St. Joseph for." The father desired to see the written petition. I brought it from the altar, and the first words he read were these: "St. Joseph, you know my father is a Lutheran, and consequently that he is in great danger of losing his soul: my mother and I will go to Heaven because we are Catholics. We do not want to go there without him; therefore you must convert

him." Then followed the other requests. On reading these lines, the father's heart was moved. and he wept: turning to his daughter he said: "your desire, my child, shall be granted." We had no previous knowledge of the contents of the letter.

Excuse this hastily written letter, my dear Father—I was anxious to make amends for my long silence.

I am with great respect,

YOUR REVERENCE'S SERVANT IN CHRIST,

P. CHONÉ, S. J.

D. O. M.

CONTENTS OF VOL. V.

The Natchez Indians in 1730 3

St. Charles' College, Grand Coteau, La. 16

St. John's Church and Residence, Frederick, Md. . . 29, 99, 174

The Young Men's Catholic Association of Boston College . . 37

Retreats and Missions by the Fathers of Maryland, during the Summer and Fall of 1875 47

Osage Mission 54, 144, 223

Indian Missions—Lake Superior 59, 229

" " —Washington Territory 65

" " —Lake Huron 148

The Texan Cyclone 67

St. Joseph's Church, Philadelphia 81

The Jesuits in Cincinnati 115, 188

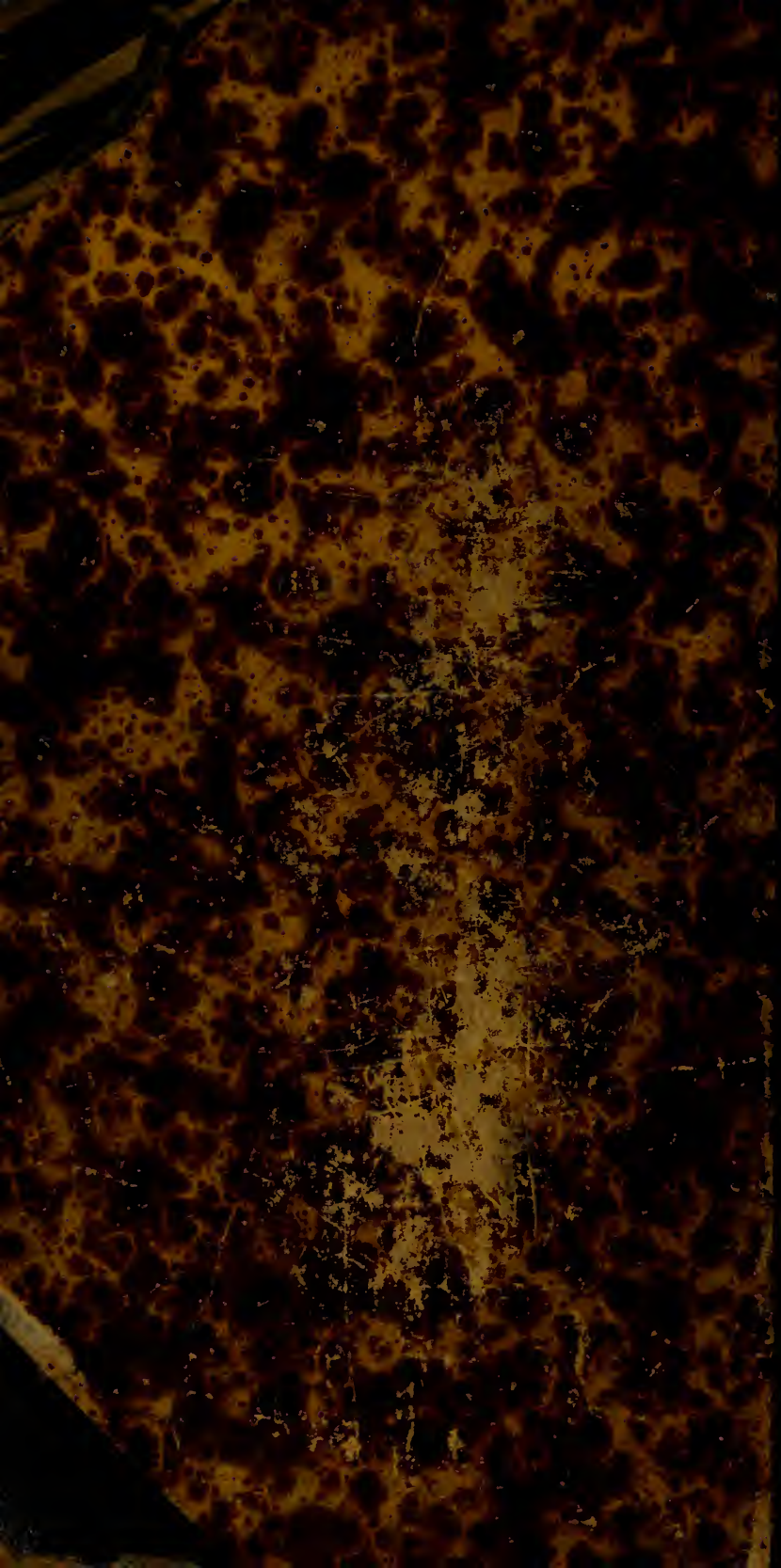
The College del Salvador, Buenos Ayres 126

Assassination of Don Garcia Moreno 131

The Missions in Charles Co., Md. 142

J. Alfred Gough, Nov., S. J. 156

Expulsion of the Jesuits from Louisiana in 1763 . . . 161

Notes from Our Missionaries 214

Missions in Providence, R. I. 220